Anwar Hashmi

A SHORT HISTORY OF CIVILISATION

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A SHORT HISTORY OF CIVILISATION

by

ANWAR HASHMI
M.A.

Author of

Tahzib Ki Kahani, History of Indo-Pakistan, Islamic Ideology, Tareekh Pak-o-Hind, Aqaid-o-Nazriyat, Tahzib Ji Kahani, Mutaleya Islam, Tehrik-i-Pakistan

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To My Loving Students

Preface to the Second Edition

The Second Edition of "**A Short History of Civilisation**", being presented to you, has been thoroughly revised and enlarged. It is now something more than a mere text-book, as it was primarily intended to be. I hope that the readers will find the present edition of this book more useful and informative.

Karachi,
1st June, 1974. ANWAR HASHMI

Preface to the First Edition

"**A Short History of Civilisation**" has been written and compiled in order to meet the requirements of the Syllabus prescribed for Humanities, a compulsory subject taught to the students of B.Sc. (Pass and Hons.) classes of the University of Karachi. This book is equally useful to the students of Intermediate Arts offering General History (opt. ii) in the Second Year.

The book deals with select ancient, medieval and modern civilisations. Islamic civilisations and a historical background of the Pakistan Movement.

Most authentic and up-to-date books have been used for the preparation of this book. The author is greatly indebted to the authors and publishers of those books.

Karachi,

August 14, 1965. ANWAR HASHMI

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In the name of Allah, the Merciful, the Beneficient.

"Read in the name of thy Lord Who created.

He created man from a clot. Read and

thy Lord is Most Honourable, Who

taught (to write) with pen

taught man what he knew not."

SECTION I

ANCIENT, MEDIEVAL AND MODERN CIVILISATION

CHAPTER I

CULTURE AND CIVILISATION

Meaning and Definition of Culture :—The term 'Culture' refers to a *social heritage*, that is, all the knowledge, beliefs, customs, and skills, that are, available to the members of a society The social heritage is the product of a specific and unique history ; it is the "distinctive way of life of a group of people, their complete design for living."

A culture is the way of life of a human group ; it includes all the learned and standardised forms of behaviour which one uses and which others in one's group expect and recognise. In a more general sense, culture also refers to those ways of life which characterise all humans and no animals. All humans use language and symbols, have a learned social heritage, operate in societies whose forms of organisation are peculiarly and particularly human.

Culture is not restricted to certain special fields of knowledge ; it includes ways of behaving derived from the whole range of human activity. The designs for living evident in the behaviour of the Eskimos, the natives of Australia or the tribesmen of Pakistan are much a part of culture as those of cultivated

Europeans and Americans. Culture includes not only the techniques and methods of art, music and literature but also those used to make pottery, sew clothing or build houses. Among the products of culture we find the popular folk-songs, and the embroideries of Sind and Baluchistan alongwith the art of a Leonardo Da Vinci.

E. B. Tyler has defined culture thus: "that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities acquired by man as a member of the society." Redfield speaks of culture "as an organised body of conventional understanding manifest in art and artifact which persisting through tradition characterises a human group." MacIver describes culture very clearly : "It is the expression of our nature in our modes of living and thinking in our every day intercourse, in art, in religion, in recreation and enjoyment." Culture thus stands for sweetness and light. It rules out the remotest possibility even of narrowmindedness and factious spirit and fosters a broad, liberal outlook. "Culture is the realm of final valuations, and human beings must interpret the whole world, including their own devices, techniques and powers in the light of their valuations." It is in the light of our culture that we conceive all the unities to which we belong : the unity of the people and nation, of family and social class, of international order, of civilisation itself. "In the culture live the valuations that

create group loyalties and group unities, that narrow or widen the range of community, and that organise the means and powers of society to the service of all common ends."

Culture has been described by MacIver as "a common way in which men live, think and act. It comprises of a general adjustment to economic needs or to geographic surroundings, a common organisation produced to satisfy social and political needs arising in these surroundings, and a common body of thought and achievement. This includes art, literature, science, inventions, philosophy and religion." Lucas defines culture thus: "A culture is the characteristic attainments - social, political, economic, intellectual, artistic and religious—of a group of people. According to Professor Rockrich, culture is the other name given to love of humanity ; it is a fragrance ; it helps establishing relation between beauty and life ; culture is progress.

Meaning and Definition of Civilisation :—"Civilisation is social order promoting cultural creation. Four elements constitute it : economic provision, political organisation, moral traditions and the pursuit of knowledge and the arts."

"It begins where chaos and insecurity end. For when fear is overcome, curiosity and constructiveness are free, and man passes by natural impulse towards the understanding and embellishment of life." (*Willdurant*)

According to MacIver, "civilisation is the whole mechanism and organisation which man has devised in his endeavour to control the conditions of life. It would include not only our systems and social organisation but also our techniques and our material instruments." Thus it would include everything concerned with our life in this world.

Professor Joad describes civilisation as consisting in "making beautiful things, thinking freely, and thinking new things and keeping the rules without which people could not get on together."

Professor Lynn Thorndike defines civilisation as "the product of our higher qualities as exercised first by original and superior individuals and then accepted and followed by a sufficient number of human beings to make it a social fact." Bertrand Russell believes that civilisation is the progress and predominance of science. According to Buckle, the moral and intellectual progress is the basis of civilisation Emerson says that civilisation is progress. It has been defined by Professor Hearnshaw in these words: "Civilisation is regarded as the sum of the qualities and capacities which distinguish man in community from the isolated savage."

Culture and Civilisation Distinguished:—The following points of difference have been noted between culture and civilisation:

(1) Civilisation is external, mechanical and con-

cerned only with means, while culture, dealing exclusively with ends, is internal, organic and final. Mac Iver is perfectly right when he says "Our culture is what we are, our civilisation is what we use." The things that make civilisation are important because of their unity, whereas culture embodies those things that we prize for their own sake. Civilisation is the outer garb of our life, whereas culture is its inner spirit.

(2) Civilisation is a continuous process. It goes on advancing in an unbroken line. It always expects a new sun to rise on its sky. It is dynamic. Civilisation is not a finished product ; it is always in the making. Here past is incorporated into the present and present is carried over into the future, whereas culture is slow ; it is static ; it does not like change. Every generation has to learn anew its lessons and assimilate them for itself.

(3) Civilisation is universal. It has no limits. It influences and likes to be influenced. Culture develops in peculiar geographical surroundings and progresses only in like-minded people. Civilisation caters to material wants of human life whereas culture satisfies the spiritual needs of human beings. Whereas civilisation is transferred from one institution to the other, from one country to the other, culture can only be transferred from one generation to the other.

(4) Civilisation has a precise standard of measurement but culture has none. For example we can

easily ascertain the superiority of a new motor car over the older model, but there is no standard tape to measure cultural progress.

(5) Social adjustment produces culture while man's adjustment with physical environment develops civilisation.

(6) "Culture is the product of history. It is handed over to the next generation. Civilisation, on the other hand, is the historical evolution of society and thus marches forward."

With so many points of difference, both civilisation and culture work hand-in-hand and in the present day world they have come so close to each other that it is very difficult to separate one from the other. The motor car which is a product of modern civilisation owes its beauty and colour to culture. The multi-storeyed buildings are the marvels of the twentieth century civilisation ; their magnificence comes from culture. No nation can ever progress until it is conversant both with culture and civilisation. Civilisation gives to the people a material power whereas culture is its real guide. Culture is oft-times and aptly considered as "the breeding ground of civilisation" whereas civilisation serves as the "vehicle of culture". "Civilisation is the driving force of the society, culture is its steering wheel."

Conditions of Civilisation :—There are certain conditions which must be fulfilled before the promotion of civilisation. Amongst these four are very

important : (1) geological conditions, (2) geographical conditions (3) economic conditions, and (4) physical and racial conditions.

(1) Geological Conditions :—It is necessary that mother earth should be free from all dangers such as total freezing which may destroy life altogether, and storms, earthquakes, etc , which shake the foundations of earth and bring massive destructions in their train.

(2) Geographical Conditions : – Amongst the geographical conditions, a favourable climate has been regarded to be the greatest factor in promotion of superior cultures. An American geographer, Dr. Ellsworth Huntington, while acknowledging the importance of other factors, insisted that no nation, either ancient or modern, rose to the highest cultural status except under the influence of a climatic stimulus. Secondly, the topography of earth's surface should also be good because it has also very often played a very vital role in the promotion of civilisations. "Continents possessing an irregular coastline and diversified geographic conditions furnish the only favourable environments for the progress of nations." The English historian, H. T. Buckle, emphasised very much upon the geographical environment as a condition of development of civilisations. The natural barriers, the rivers, the ocean and the lakes have proved very useful for the promotion and development of various civilisations. Indo-Pakistan could receive

security from foreign invaders from the side of Mount Himalyas. The Indo-Gangetic plains provided for the best agricultural land. The Indus Valley provided for the bed of a very advanced type of civilisation. In Egypt, River Nile nourished the Egyptian civilisation. Rivers Tigris and Euphrates nourished the Mesopotamian civilisations of Sumeria, Babylonia, Assyria, etc. How important are considered the voyages of Columbus, Vascodegama and Magellan, who sailed through the seas to explore new lands. Similarly heat, cold and rainfall also exert a potent influence on the promotion of a civilisation.

(3) **Economic Conditions** :—Better economic conditions include : fertile soil, sufficient mineral wealth, good land and sea trade-routes, better irrigation facilities, a network of roads and facilities of transport and communications, better economy and an efficient banking system. Since food is amongst the primary necessities of human beings, sufficient produce from fertile lands must be available. An exhaustion of land leads to wholesale migration and stagnation of the established civilisation.

(4) **Physical and Racial Conditions** :—It is also necessary that physically a people should be strong enough to protect themselves from barbarians and colonisers. It is observed that the Aryans destroyed the strongholds of the advanced Indus Valley civililisation and massacred the inhabitants of the Valley. A people, should similarly be racially strong. It has

been seen that intermarriages have resulted into the loss of race-superiority and the civilisations have disappeared due to loss of vigour on this account.

There are certain other conditions too : a political order to avoid chaos in society, a unity of language to serve as a medium of mental exchange, a unifying moral code, some unity of basic belief, some faith which gives life nobility and significance and some technique for the transmission of culture, i.e. education.

Elements of Civilisation :—As described earlier, in the definition of civilisation, given by Willdurant, it is constituted of four elements, namely : (1) economic provision, (2) political organisation, (3) moral traditions, and (4) pursuit of knowledge and the arts.

(1) **Economic Provision** :—When man said good-bye to the nomadic life he settled himself at one place. Firstly, he depended upon hunting and fishing for his livelihood then he learnt of agriculture. With the knowledge of agriculture, there was the establishment of culture itself. Thus gradually, arose a society which in addition to the pursuit of hunting, fishing and agriculture engaged itself in herding of animals to be used for extracting milk and procuring meat from them. In the course of time he came to know of fire. After elaborating the village life, when he shifted to the cities, growth of trade and industry took place. And thus human beings worked for their economic provision which is an important require-

ment of civilisation. The economic element of civilisation includes in itself all occupations followed by man : agriculture, trade, commerce, industry and banking and these are a must for the growth of civilisations.

(2) Social and Political Organisation :—The existence of individuals and their get-to-gether brought the origin of family, society, associations, state, government and the laws. Thus the social and political organisation of a people includes in itself (1) family, (2) society, (3) state, (4) government, and (5) the laws.

(3) Moral Traditions :—Moral traditions form an important element of civilisation. If one looks into past history, one would find innumerable examples to support this contention. For example, the system of marriage today has undergone so many changes in the past, its standards also varied. There were the days when polygamy was considered a necessity, but now monogamy is considered to be symbol of civilised life. It were the moral traditions which were responsible for the stoppage of the evil practices of infanticide (as in pre-Islamic Arabia), the Sati (burning of wife with the dead husband, as in ancient India). The prohibition of and inclusion in criminal offences of adultery and abortion is also due to the adverse experience of mankind. Morals disapprove of traffic in slaves and women and it is therefore that these two evils are gradually receding. The virtues

of womanhood : modesty, chastity and virginity developed under the influence of morality.

Religions have exercised the most potent force in moral uplift of man. It is therefore that religion is accepted as superior to the many material systems established in the nineteenth and twentieth centuries.

(4) Pursuit of Knowledge and the Arts :—When a person has sufficient of economic provision, when he is free from all dangers, when he has organised into a society, when he has his moral traditions and religion, there is nothing to stop him from the embellishment of life. For this purpose man has since the dawn of history engaged himself in the pursuit of knowledge and the arts. These include the alphabet, the system of writing, literature, philosophy, sciences, architecture, sculpture, painting, music, etc. The pyramids of Egypt, the hanging gardens of Babylon, Al-Hamra of Granada, Grand Mosque of Cordova, Taj Mahal of Indo-Pakistan, the works of Confucius, Herodotus and Livy, of Socrates, Plato and Aristotle, and the Roman Law, all testify to the pursuit of knowledge and the arts by man. Thus in the field of knowledge and arts are included : writing, language and literature, philosophy, sciences and the arts of a people.

With this meaning of civilisation, we shall study the various civilisations of the world in the coming pages.

CHAPTER II

EGYPTIAN CIVILISATION

Gift of Nile : –"Egypt is the gift of the Nile, and the Nile is a river without parallel on this earth", is the remark of famous writer J. L. Myres. Thus the Nile occupies a very important position in the history of Egyptian civilisation. The Greek historian Herodotus also called Egypt, gift of Nile.

He described the Egyptian peasant and the boon of Nile thus :

"They (*Egyptian peasants*) gather in the fruits of the earth with less labour than any other people, ... for they have not the toil of breaking up the furrow with the plough, nor of hoeing, nor of any other work which all other men must labour at to obtain a crop of corn ; but when the river (*Nile*) has come of its own accord and irrigated their fields, and having irrigated them has subsided, then each man sows his own land and turns his swine into it ; and when the seed has been trodden into it by the swine he waits for harvest time, then he gathers it in."

"And the same Nile that irrigated the fields, deposited upon them, in its inundation, thousands of fish in shallow pools."

In the light of this importance Professor J. H. Breasted aptly remarks, "The Nile has become for us a great historical volume disclosing stage by stage the first advance of man from bestial savagery to civilisation."

The river Nile makes Egypt one of the best places for agriculture. On all sides there are great wastes of sand, the Sahara and the Libyan deserts. But the river coming from the mountains of equatorial Africa where rainfall is frequent and great in amount, has made a long valley across the desert towards the Mediterranean Sea. There is a branch of the river named the Blue Nile, which comes from the mountains of Abyssinia. There is a huge amount of rainfall in this place, in summer, and the water coming into Egypt from the Blue Nile is the cause of the floods which take place just after the summer every year. In these floods much fertile earth is transported by the water, and the distribution of this earth over the fields on every side makes them ready for the planting of the crops. Because of these regular floods (inundations) during the period from June to December, the fields do not become infertile even if the same crop is planted year after year, and even though there is almost no rainfall, the crops can be watered from the river. When agriculture had such a great development, men had sufficient to live on and utilised their spare time for the development of civilisation.

The up and the down streams of the river provided for ample opportunities of transportation which helped in promotion of trade and commerce. Since the river falls in the Mediterranean Sea, it provided contacts with the outside world.

As has been described earlier, the river had annual floods. These floods swept away the boundaries of land with the result that the land had to be measured every year The necessity gave birth to the science of Geometry and Mensuration.

It was natural that Egyptians regarded Nile as a god and sung in its praise. The Egyptian reverence to Nile can be ascertained after reading the following lines of a hymn entitled "Adoration of the Nile" :—

Praise to thee. O Nile, That issueth forth
from the earth and cometh to nourish Egypt.
That watereth the meadows
created to nourish all cattle.
That giveth drink to the desert places which are far from water
Lord of fish. that maketh the water
fowl go upstream
That maketh barley and createth wheat so
that we may cause the temples
to keep festivals

Political History of Egypt

Unification of Egypt : About six thousand years ago, Egypt was divided into little tribal territories.

Each such territory had its government. Till at last a time came in its history when foreign invaders conquered these territories and there remained only two territorial governments in ancient Egypt namely —Upper Egypt and Lower Egypt. A ruler of Upper Egypt, named, Menes, about 3407 B.C., invaded, conquered and annexed Lower Egypt to his kingdom. And thus a unified central government of Egypt was established. Memphis became its capital. According to Herodotus, Menes constructed a very big dam and turned the face of river Nile towards Memphis and after populating this city, made it his capital. Menes also invaded Nubia several times. He established the first ruling dynasty in Egypt and kingship took its beginning. The kings took the title of "Pharaoh".

Twenty-six Ruling Dynasties :—The historians divided ancient Egyptian history into various periods according to the rule of various dynasties : (1 Old kingdom comprising of first six dynasties ruling from 3407 B.C. to 2475 B.C. (2) Feudal Age comprising of seventh to tenth dynasties dating from 2475 B.C. to 2160 B.C. (3) Middle kingdom and (4) The Empire include in their train eleventh to the twenty-first dynasties dating from 2160 B.C. to 945 B.C. Between 945 B.C. and 525 B.C. last five dynasties came to power. Some historians have included Persian, Greek and Ptolemian rulers in Egyptian ruling

dynasties. These dynasties can be numbered twenty-seventh to thirty-third, which ruled between 525 B.C. and 30 A.D.

(1) The Old Kingdom :—The first six dynasties ruled from 3407 B.C. to 2475 B.C. The capital during this period was Memphis. The most notable achievement of this period is the construction of pyramids. Most of these pyramids were constructed during the reign of Fourth Dynasty (2900 B.C. to 25.0 B.C.). Pharaoh Zoser built a step pyramid at Sakhara. This is surrounded on its sides by five thousand yards long and three thousand yards wide stone wall. It consists of a verandah inside and has 48 pillars. It has six storeys. Its total height is 197 feet.

The other notable pyramid was built at Ghizeh which is considered to be the First Great Pyramid. This pyramid was built by Pharaoh Khufu. Its height is 481 feet and it has been constructed on an area of 13 acres. About twenty-three million limestone blocks have been used in its construction. Each block weighs approximately two-and-a-half tons. According to historian Herodotus about one lac labourers worked daily for about twenty years upon this venture.

Just near this pyramid, there is another big pyramid built by Pharaoh Khafra. Its height is 470 feet and its each side measures 690 feet. Pyramids

were constructed by almost all the Pharaohs, each one of them trying his level best to excel the other.

(2) Feudal Age :—The old kingdom was followed by feudal age (2475 B.C.—2160 B.C.). In this period seventh to the tenth ruling dynasties flourished. Their capital was Heracleopolis. This period witnessed rise in the power of feudal lords and the power of the Pharaohs suffered great set-back. Egypt was divided into districts and these units were put under the administration of the feudal lords. The increase in the power of feudal lords resulted into a tug-of-war or a tustle for power. This power politics affected the prosperity of the country to a large extent.

(3) Middle Kingdom and (4) The Empire :—The third dynastic period is known as Middle Kingdom period. It dates from 2160 B.C. to 1580 B.C. The fourth dynastic period (1580 B.C. to 945 B.C.) is called the Empire During these two periods, eleventh to the twenty-first dynasties ruled over the country. Their seat of rule was Thebes.

Eighteenth and Nineteenth Dynasties : During the aforesaid two periods the rule of eighteenth and nineteenth dynasties is considered to be very important. With the eighteenth dynasty the Age of Empire begins and Middle Kingdom period ends.

The founder and the first ruler of the eighteenth dynasty was Ahmose. He freed Egypt from Hyksos

invasions. He also conquered many lands. His son Amenhotep I built many temples. The temple built by him to the south of Thebes, is considered to be one of the best specimens of architecture. Thutmoses I, the son of Amenhotep I, defeated the Abyssinian invaders. He also invaded Syria and Palestine. He took interest in buildings and repaired old temples. Queen Hatshepsut ruled between 1493 B C. and 1471 B.C. She was one of the most successful and beneficient of Egypt's many rulers. She maintained internal order without undue tyranny, and external peace without loss. She took great interest in building temples and in developing commerce. She beautified the city of Karnak and rebuilt the temples destroyed by Hyksos invaders. One of her inscriptions proudly records: "I have restored that which was in ruins. I have raised up that which was unfinished since the Asiatics were in the midst of the northland, overthrowing that which had been made." Her memory is perpetuated by a huge obelisk, a shaft of granite in a single piece nearly a hundred feet high just behind the great hall of the temple of Karnak. During her reign, trade caravans were sent to Punt and African coasts which brought with them gold, ebonite, precious articles, etc. She also built a temple at Thebes, called "Splendour of Splendours."

After Hatshepsut, Thutmoses III came to the throne. He ruled from 1471 to 1447 B.C. He is sometimes called "the Napoleon of Egypt". His reign was

filled with glorious exploits, accounts of which are preserved on the walls of the great temple of Karnak. He had seventeen campaigns to his credit during which he conquered Palestine, Syria and Phoenecia. The boundaries of his empire were extended to Syria and Abbyssinia. He was a very good administrator. His period also witnessed internal peace and prosperity. He added considerably to the temple of Karnak. Thutmoses III constructed a beautiful palace on the banks of river Nile facing the city of Thebes. He also kept a good navy and fleet and it was on this account that Aegean islands could be conquered by him.

He was succeeded by his son Amenhotep IV. He is the most fascinating figure of ancient Egyptian history. He tried to sweep away all superstitions of his country by issuing a royal proclamation. He tried to create a monotheistic creed and declared Aton, the creator and ruler of the world. After his god Aton, Amenhotep IV took the title of Akhnaton. He tried to simplify the forms of worship. Most of the temples were closed and priests were turned out of their jobs. Thus he gave a death knell to the polytheism of Egypt. The priests opposed his move and with his death disappeared his creed as well. The historian Davies has remarked, "Despite the fact that he reigned only eighteen years and was only thirty years of age when he died, carried through one of the most remarkable religious reformations in the

history of the world. But Akhnaton was too great for his day and generation. The religion which he founded did not long survive him." Amenhotep IV populated a city near Tel Emerna. It was a glorious resort.

Nineteenth Dynasty :—The first ruler of this dynasty was Ramses I. He was succeeded by Sety I who recovered all the possessions lost to the Egyptian Empire during the reign of Akhnaton. He defeated the Hittites. He built many temples of which the Temple of Osiris was the most beautiful.

Ramses II came to the throne after Sety I. He recovered the military glory of Egypt. He also fought with the Hittites. Ramses II established relations with all the rulers of the Near East. He took keen interest in buildings. The rock-cut temple of Abu Simbel was built by him. During his reign, trade and commerce prospered, due attention was paid to education and schools were established. After him begins the story of the downfall of Egypt.

Twenty-second to the twenty-sixth dynasties ruled between 945 B.C. and 525 B.C. Their period witnessed internal rivalry, foreign invasions and influence and intervention of foreign powers over the politics of Egypt. In 525 B.C. the successor of Cyrus, Cambyses, the Persian King, invaded Egypt and defeated the Egyptians.

After the Twenty-sixth Dynasty, Seven more Dy-

nasties : - Some historians include the Persian, Greek and Ptolemian rulers in the Egyptian ruling dynasties and thus seven more dynasties come to view. These dynasties ruled from 525 B.C. to 30 A.D. The last ruler of the thirty-third dynasty (Ptolemian family) was Queen Cleopatra. Egypt became a province of the Roman Empire in 30 A.D. and its existence as a sovereign power ceased to be.

Government, Society and Economy : – Egyptian government was a monarchy in the sense that it was headed by the Pharaoh. It was a despotism in the sense that the Pharaohs behaved in any fashion they liked, and the people had no voice. The Pharaoh was the chief repository of judicial, executive and military powers. His every word was the last judgement and was considered as the law of land. The Pharaohs lived very glorious lives. Their courts were magnificent. Next to him was the Vizir or the minister. The Pharaohs usually appointed a very wise man as their minister. Many other officials were appointed by the Pharaoh to look after the day to day administration of the government. The system of taxation had been introduced and officials for realisation of taxes had been appointed. The system of census was in vogue. The people considered their Pharaoh as the owner of both their souls and flesh. He was the essence of God in human form on earth. In the early period there was no standing army, but later the frequency of foreign invasions made it necessary for the Pharaohs

to recruit a large army. During the eighteenth, nineteenth and twentieth dynasty rule the Egyptian army had highly developed itself. The Egyptian fleet had successfully conquered the Aegean islands.

Society :- Society was divided into different classes and its structure resembled that of a pyramid. The Pharaoh and his court nobles stood at the topmost storey of the pyramid, next came the landed nobles and the priests, then the independent middle class consisting of free land holders (*felahin*), artisans, merchants, teachers, etc., and at the bottom of the pyramid lay the serfs and slaves. The cultivators and the slaves of Egypt worked very hard to earn their livelihood. The condition of Egyptian peasant has been described by Willdurant thus: "Nevertheless it was not he (the peasant) who profited by the bounty of the river (gift of Nile). Every acre of the soil belonged to the Pharaoh, and other men could use it only by his kind indulgence ; every tiller of the earth had to pay him an annual tax of ten or twenty percent in kind......"

It has been estimated that the condition of slaves was very poor in Egypt. They had no privileges. The merchants were given facilities to expand their business.

The position of women in Egyptian society was pretty high. They rose to the rank of rulers even. We find personalities like Cleopatra and Hatshepsut

ruling Egypt successfully. The wife was given rights of inheritance of property. She was seen with respectable eyes in society. It has been remarked that "the position that women held in Egypt was not equalled in any other early civilisation".

Economy :—The Egyptians got a very fertile land as a boon from River Nile. They produced wheat, barley, millet, peas and vegetables and fruits of many kinds, viz., dates, pomegranates, figs, grapes, etc. They exported surplus grain and imported gold, ivory, ostrich-feathers and slaves. A good deal of navigation took place in the Nile and trade relations with far off lands had been established. The Egyptian ships sailed to Crete, and the Phoenecian cities of Tyre and Sidon. About 2000 B.C. river Nile was an important centre of business activity. The majority of the people of the country consisted of cultivators who were very hard working and upon this hard working class depended much of the prosperity of the country. The industries also developed. But Egypt had no minerals and imported them from Arabia and Nubia. Copper was mined in small quantities and iron was imported from Hittites.

Egyptians in their early period of history knew the art of fusing copper with tin to make bronze. They made bronze weapons—swords, helmets and shields; and bronze tools—wheels, rollers, levers, pulleys, wedges, lathes, screws and drills that bored

the toughest diorite stone and saws that cut the massive stone slabs. Egyptian workers made brick, cement and plaster of Paris ; they glazed pottery, blew glass and glorified both with colour. They were masters in the carving of wood ; they made everything from boats and carriages, chairs and beds to very beautiful coffins that almost invited men to die.

"From the *papyrus* plant Egyptians made ropes, mats and paper. Most of their writings have come down to us on papyrus rolls The Egyptians developed the art of enamelling and varnishing and applied chemistry to industry. They produced finest of woven fabrics ; their linen was superb, and bas been considered a "weave so fine that it requires a magnifying glass to distinguish it from silk."

Their potters knew the skill of the wheel and produced nicest of pottery. Furnaces for smelting metals had been invented and their use was common. Jewellery of a superior quality was in use. Glass and glass products were manufactured.

The Egyptians exported their finished products to Syria, Crete. Cyprus and Phoenecia. The artisans knew of the chisel. hammers and other tools which greatly helped in cutting stones for the construction of pyramids. The builders and sculptors were held in high esteem.

Arts and sciences flourished on a large scale. under such prosperous condition of the country.

EGYPTIAN CONTRIBUTION TO CIVILISATION

Philosophy :—The Egyptian philosophy which was mostly ethical and political in character, developed by stages. The earliest examples of this philosophy date back to about 2500 B.C. and are supposed to be found in the Maxims of Ptahotep. These maxims or principles are a type of sage advice for the guidance of young men and also moral lessons viz., "the power of righteousness is that it endures." The sons have been instructed to be obedient, faithful, kind, gracious, tolerant, cheerful, and just. Greed, sensuality and pride have been described as evils. Prior to the Maxims, we hear also of the inscription known as the "Memphite Drama" which dates back to about fourth millenium. This gives an idea of the universe under the control of mind or intelligence. Amenhotep IV (Akhnaton) revived this idea during his period. The philosophy of the Middle Kingdom was a sophisticated philosophy and its main characteristics were pessimism and disillusionment. The other works on philosophy were "The Song of the Harp Player" and the "Plea of the Eloquent Peasant." The Song of the Harp Player found engraved on the walls of the tomb of a Pharaoh of the Eleventh dynasty, emphasises upon worldly life, ignores the hereafter and preaches charity and benevolence. The Plea of the Eloquent Peasant presents the ideal life of a peasant,

the earnest duties of officials of the state and the Emperor or Pharaoh. The Egyptian political philosophy was probably developed by a priest of Heliopolis. He loudly spoke against the miserable condition of the poor and the highhandedness of the upper classes.

Writing and Literature :—The early Egyptian writing was a picture-writing, known as the "Hieroglyphic." The meaning, in this system was expressed through pictures instead of alphabets In the early period of history there were about two thousand symbols but gradually their number came down to about seven hundred. At a very later stage they had also learnt something of alphabetic system but they considered it better to adhere to their traditional way and the alphabetic system was evolved about 1500 years later by the Phoenecians. The writing materials were stone, papyrus, reed pen and ink.

Literature :—The Egyptian literature was predominantly religious and most part of it consists of "The Book of the Dead", "The Pyramid Texts" and "The Coffin Texts". But it included a very large variety of subjects viz., formal letters, legal documents, historical narratives, magic formulas. laborious hymns, book of devotion, songs of love and war, romantic novelettes, moral instructions and books on philosophy.

An ostracon or shell dating back to nineteenth

and twentieth dynasty plays a modern theme on the ancient chords of desire and its translation is reproduced below :—

The love of my beloved leaps on the bank
of the stream,
A Crocodile lies in the shadows,
Yet I go down into the water, and breast
the wave,
My courage is high on the stream,
And the water is as land to my feet,
It is her love that makes me strong.
She is a book of spells to me.
When I behold my beloved coming,
my heart is glad,
My arms are spread apart to embrace her,
My heart rejoices for ever..... Since my
beloved came.
When I embrace her I am as one
who is in an Incense Land,
As one who carries perfumes.
When I kiss her, her lips are opened.
And I am made merry without beer,
Would that I were her Negress slave who
is in attendance on her ;
So should I behold the hue of all her limbs.
The beautiful place where we take a walk.
When thy hand rests within mine
With thoughtful mind and joyous heart.
Because we walk together.

It is intoxicating to me to hear thy voice,
And my life depends upon hearing thee.
Whenever I see thee,
It is better to me than food or drink.

A poem composed about 1400 B.C. in praise of a god, when translated, reads thus :—

Thou art a craftsman shaping thine own limbs ;
Fashioner without being fashioned ;
Unique in thy qualities, traversing eternity ;
Over ways with millions under thy guidance.

A translation of one of Akhnaton's hymns written about Aton is given below :—

Thou dawnest beautifully in the horizon
of the sky,
O living Aton who wast the beginning of life !
Thou didst fill every land with thy beauty.
Thou art beautiful, great, glittering, high,
over every land.

The Egyptian philosophical literature included the "Memphite Drama". the "Song of the Harp Player" and "The Plea of the Eloquent Peasant" etc. The books on medicine and surgery consisted of the Egyptian medical literature.

Egyptian Religion :—Religion could have easily been described at the end of this chapter but since it has got definite bearing upon Egyptian art and science, it is feasible to discuss it here,

and before discussing the art and sciences of the Egyptians. The ancient Egyptians were a deeply religious and spiritual people. They believed in and worshipped so many gods and goddesses. They worshipped the sky god, the plant gods : Palm trees, spring and grove etc., animal gods : bull, crocodile, hawk, cow, goose, goat, ram, sparrow, dog, swallow, serpent, etc. Amongst their most important deities were : Osiris, Amon, Amon Ra, Isis and Horus. Aton (sun-god) - the symbol of unity and monotheism was on the ascendant during the reign of Amenhotep IV (Akhnaton). During most of the period of ancient Egyptian history, except the reign of Amenhotep IV, polytheism held its sway. There were innumerable temples looked by a heirarchy of priests Akhnaton brought a religious reformation, whereby polytheism was dispensed away with, but for a short while, because at the death of this mighty Pharaoh, his successor again revived the polytheistic creed. The priests were con-considered to be the most important class of society. They led the religious ceremonies, foretold future and were also adept in magic and with its help used to cure various diseases.

As regards the religious belief of the Egyptians, the most potent was belief in a life after death and immortality of the soul. This led them to think of preservation of body upon which depended the preservation of soul. Therefore they embalmed the dead bodies with the help of various oils, resins,

bitomen and aromatic gums etc., and wrapped in it linen. This process was known as mummfication and the product was known as mummy or mummies. After the excavation in various areas of Egypt, many such mummies of Pharaohs have been found. One great advantage of making mummies was the detailed study of human anatomy by the embalmers.

The priests foretold future. They also predicted the influence of stars on human life. This foretelling and reading of the influence of stars became the early foundation of Egyptian Astronomy and Astrology. They also used magical charms to cure various diseases. These proved to be the rudiments of the science of medicine in Egypt.

Egyptian temples and pyramids were constructed as an impetus from religion: the temples to house the gods and pyramids to house the dead bodies of the pharaohs, who considered life beyond the vale of death very much like earthly existence.

Egyptian Art :—"Art flourished in Egypt, for it was employed to illustrate and reinforce the teachings of religion. The body and Ka (soul), of the pharaoh needed a secure resting-place which the pyramids provided" Egyptian architecture was chiefly an architecture in the service of the dead. "The most characteristic and notable buildings of the Egyptians were pyramids. "To the Egyptians, life beyond the vale of death was very much like earthly existence.

Consequently, they took great care in arranging the body and constructing the tomb."

In 2900 B.C. the greatest pyramid of Egypt was built by Pharaoh Khufu, at Ghizeh, spreading over an area of about 13 acres.

According to an estimate about twenty-three million limestone blocks every them weighing about 2½ tons were used in its construction. One can imagine how such heavy stones could have been there to such a height as that of this pyramid i.e. 481 feet. The Egyptians must have devised some engineering skill for this purpose. In the same way some planning and technique must have been there which helped constructing such a marvellous and gigantic structure. Thus we see that the religion gave an impetus to the construction of pyramids and temples, and the construction of buildings resulted into a mass scale development of the sciences of engineering, technology, geometry and mensuration. planning and designing.

Inside these pyramids, it is said, were kept vessels, furniture, food, women and slaves even, alongwith the dead body of the Pharaoh.

Many temples were also constructed to house the Egyptian gods. These temples were looked after by the priests. Amongst the temples the most notable were the Temple of Karnak, "the Splendour of Splendours" or Temple of Thebes constructed by Queen Hatshepsut, and the rock-cut temples of Abu

Simbel. The Temple of Karnak which was begun about 2300 B.C., was completed in two thousand years. It was constructed over a length of a quarter mile. This temple is known for its two distinctive features : (1) the obelisk of Queen Hatshepsut about 100 feet high (2) the Hall of columns standing on the support of 136 columns. The Hall measured 170 feet in length and 338 feet in width. An excellent variety of sculptural and relief work was done on its exterior and interior walls. The temple is said to be "the noblest effort of architectural magnificence ever produced by the hand of man."

The Egyptian architecture had certain distinct characteristics : (1) Massiveness, (2) Excessive use of stone, (3) Element of permanence, i.e. strongly built, (4) Decorated with the help of sculptures and paintings. Most of the buildings were very massive, with excessive use of stone and were strongly built ; perhaps to give the effect of permanence because they believed in immortality of the Soul. The exteriors and interiors of the buildings were excellently worked with best specimens of sculpture and painting. The Egyptians were the master-builders.

The description of Egyptian art would not be complete without telling their achievements in sculpture. Their highest achievement in this field is known to us all as Sphinx the statue with the head of a human being and body of a lion, perhaps symbolising the combination of the faculty of reasoning and physical power of Egyptian pharaohs. The noblest

achievement is the statue "Seated Scribe", symbol of stability, sobriety and wisdom.

The paintings were done on the walls of the tombs and temples, and complete scenes and stories were painted with the greatest vigour. The arts of sculpture and painting were aids to beautification of architecture. Only at times did they rise to the status of independent arts.

"Telling a vivid tale of the life of six thousand years ago, Egyptian works of art are invaluable documents for the students of the history of civilisation."

Egyptian Culture :—It is better to describe the morals, manners, dress and fashion of the Egyptian people, before taking up much serious subjects of science, like Arithmetic and Geometry, Astronomy and Medicine

The higher classes including the Pharaoh practised polygamy. The Pharaoh had an abundant Harem Amenhotep III received from the prince of Nahrira his eldest daughter and 300 select maidens. But generally monogomy was practised. Divorce was rare. Stress was laid upon loving the mother. The wife was to be treated most honourably. In courtship it was the lady who usually took the initiative. An unearthed record (translated) in this respect reads as follows :

" Oh my beautiful friend, my desire is to become,

as thy wife, the mistress of all thy possessions." The Egyptians talked of sexual affairs directly

In dress and fashion Egyptian men and women were very much like ourselves. They used finest varieties of linen. In the use of cosmetics: faces were rouged, lips and eyes were painted, nails were coloured, hair and limbs were oiled (even in the statues one can find women with painted eyelashes). The remains abound in toilet sets, mirrors, razors, hair pins, combs, cosmetic boxes, dishes and spoons. Perfumes of all sorts were in vogue. Both men and women loved to wear ornaments.

Egyptian Science :—Egyptian science owes its development to the religious beliefs and customs or to the daily necessities of the people. Mummification and embalming, construction of buildings its geometry, planning, design, technology and engineering —medicine, astronomy and astrology developed under the influence of religion.

Arithmetic :—The daily needs of accounting and calculating resulted into the development of Arithmetic. Starting from the writing of figures in pictures, they evolved addition, subtraction, multiplication, fractions and decimals. They did not know of Zero. The Egyptian Arithmetic was interesting because it had different signs for the unit, digit, hundred, thousand, etc. They had a unique sign for the figure ten lacs. This figure was expressed by the picture of a

man standing erect, with both his hands on his head, perhaps to clap, in order to express his amazement over the existence of such a big figure. In the fractions they knew the fractions of $\frac{1}{2}$ and $\frac{1}{4}$ but not $^{3}/_{4}$ and to express $^{3}/_{4}$ they used to add $\frac{1}{2}$ to $\frac{1}{4}$. They also knew the fraction $^{2}/_{3}$.

Geometry :—The beginning of geometry and mensuration can be traced back to the annual floods of the river Nile which swept awav the mounds of land, necessitating every year a fresh measurement and demarcation of boundaries. The other reason for its development seems to be the construction of buildings on a mass scale which required sufficient knowledge of geometry and mensuration. The Egyptians computed very accurately the areas of triangles and squares. They had calculated the ratio of the circumference of a circle to its diameter as 3.16, which was quite near the present calculation. They also computed the volume of pyramid, the cylinder and the hemisphere.

Astronomy and Astrology :—The beginning of these sciences can again be traced back to the foretelling of the priests. With an increase of interest in these sciences, it was possible for the Egyptians to establish the solar year of 12 months. They perfected their calendar as early as 4241 B C. Their year consisted of 12 months of 30 days each. The remaining 5 days of the year were kept reserved for festivals. The Egyptians distinguished five planets : Venus

Jupiter, Mars, Mercury and Saturn. They studied the motion of planets with care. They also observed the eclipses of both sun and moon. They had divided night and day each of 12 hours duration. "Because stars were thought to influence the course of man's life, the astrologers asserted that they could forecast evil and propitious days, and their advice was eagerly sought by the great as well as the lowly". The Egyptians prepared the table of fixed stars.

Medicine :—Medicine also began with the magical charms as cure of various diseases Then came the crude remedies which were more of quackery than medicine, for instance, a prescription for stopping the crying of a child was such :—

Pods of the poppy plant (i.e. opium)
Fly dirt which is on the wall,
Make it into one, strain, and take for four days.

Sometime later, the plasters, liniments, use of castor oil, etc., and it was followed by the use of herbs.

From such depths to great developments, the Egyptian medicine, made its way. Edwin Smith Papyrus roll dating about 1600 B.C. describes 48 cases in clinical surgery, ranging from ordinary fractures to injuries in spine. Each case is treated in logical order. The various diseases known to the Egyptian physicians and surgeons were : spinal tuberculosis, small pox, infantile paralysis, epilepsy, gout,

appendicitis, anemia, pyorrhea, etc. It has been described that there were specialists for many diseases and no doctor was permitted to practice any but his peculiar branch. Ebers Papyrus roll lists 700 remedies for various diseases ranging from snakebite to fever etc. It is said that the Egyptians prepared a Materia Medica.

The general practitioner or physician was expected to gather crumbs and heal the poor; in addition to this he had to provide cosmetics, hair dyes, skin-culture and limb beautification aids etc. The ointments, perfumes, drugs and embalming articles were sold in shops attached to the temples. Egyptians used (a) circumcision of males, and (b) enema and fasting as sanitation aids.

The Egyptians influenced the civilisations of the neighbouring countries for a long time to come. "The high attainments, the permanence, and continuity of Egyptian life, with a fuller record than that of any other country will always render it the most important growth for study, whether socially, politically, or in the history of invention which is the lifeblood of civilisation."

CHAPTER III

INDUS VALLEY CIVILISATION

Introduction :—The Valley of the Indus like the Valley of the Nile and the Tigris contributed to the most ancient phase of human civilisation.

Recent excavations[1] at Harappa in Montgomery (Sahiwal) district of Punjab and Mohenjodaro[2] in Larkana district of Sind have unearthed sufficient materials to show that in pre-historic times the people of the Indus Valley possessed a very high degree of civilisation. The age to which this newly discovered culture belonged is called the "Chalcolithic" Age an age in which weapons and utensils of stone

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1. *Archeological excavations were carried in early twentieth century, Sir John Marshal, the then Director-General, Archeology, declared the discovery of Indus Civilisation in 1924.*

2. *Some writers prefer to call the city 'Moenjodaro' (Mound of the Dead which signifies the local name of a high mound situated in the plains of Larkana. The contention of M. Idrees Siddiqui in his 'Waadiye Sindh Ki Tahzib' is equally acceptable when he says that the labourers who were entrusted with the work of digging during the excavations had more charm in the word 'Mohan' hence Mohanjodaro.*

were in use side by side with those of copper and bronze No trace of iron has been found. Sir John Marshal has suggested the period between 3250 and 2750 B.C as the date of this highly developed civilisation.[1] The finds discovered at Harappa and Mohanjodaro[2] indicate that at least five thousand years ago the people of the Indus Valley had a mature form of civilisation, and enjoyed a degree of comfort unexampled in any other part of the then civilised world Let us examine briefly the various features of the Indus Valley Culture.

THE CITY

Mohanjodaro :—Mohanjodaro, it seems, was a well-planned city, fairly big in size, with innumerable dwelling houses, ranging between small buildings of two rooms to palatial structures, broad streets varying from 13 to 33 feet in breadth, roads cutting each other at right-angles, baths, wells and a well laid out drainage system.

Buildings :—The houses of Mohanjodaro have been constructed of burnt bricks of varying sizes and the material used to fix the bricks consists chiefly of mud, gypsum and lime mortar. The houses are plain

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1. Mohan Jodaro and Indus Civilisation, Vol I.

2. The other lesser sites of excavation in the region are Amri, Chanhodaro, Dabarkot, Satkajandaur, Ali Murad and Kotdiji.

and comfortable. In their construction, particular emphasis seems to have been laid upon their permanence than their external appearance. The foundations of the structures have been deeply laid. The big houses have two or more storeys and are furnished with paved floors and courtyards, doors, windows and narrow stairways. It is specially noteworthy that every house has wells, drains and bathrooms.

In addition to the residential houses many spacious and large structures, sometimes with pillared halls have been found. Nothing has as yet been deciphered with exactness about their true nature and purpose, and it has been suggested that the buildings were palaces, temples or municipal halls etc.

The Great Bath :—The most imposing structure in the city is the Great Bath. It consists of a large open quadrangle in the centre with galleries and rooms on all sides. In the centre of the quadrangle is a large swimming pool measuring 30 feet long, 23 feet wide and about 8 feet deep. It has a flight of steps at either end and is fed by a well situated in one of the adjoining rooms. The water is discharged by a huge drain with a corbelled roof more than six feet in height. The Great Bath is 180 feet long and 108 feet wide and its outer walls are about 8 feet thick.

The Wells :—The wells at Mohanjodaro are a

remarkable feature of the city. It speaks volumes for the technical perfection of the builders that most of the wells built thousands of years ago are in perfect working order upto the present day. The wells have been found in two shapes : most of them round but some of them oval.

The Drainage System :—The Mohanjodaro people had a perfect system of drainage. Brick laid channels flowed through every street. They varied from 9 inches wide and 12 inches deep to double that size. The channels were covered with loose bricks which could be removed when necessary. Large channels were made of stone and were also covered with stone. Cess-pits were provided for the flow of the rainwater and the sewage from the houses to flow into them. Wedgeshaped bricks were used where the drains curved.

Harappa :—After excavations at Harappa certain other interesting things have been found which add considerably to our store of knowledge. Amongst these the grainery, craftsmen's quarters, furnaces, the fortification walls of the city and two burial grounds are very important. Two rows of craftsmen's quarters have been found. In the nortnern row there are seven and in the southern row there are eight quarters. There were streets of four feet in front, at the back and on the side of the quarters. Each quarter was 56 feet wide and had either one room and one verandah or two rooms. It appears

that these quarters had been constructed according to some town planning. Just near these quarters 16 furnaces have been found. Coal and cowdung was used as fuel in them. It has been guessed that these furnaces were used for smelting of bronze.

In the north of these furnaces 17 round pulpits have been discovered. These resemble in shape. Their diameter varies from 11 feet to 15 feet 9 inches. The purpose of these pulpits, was perhaps picking of corn on them, which came out after threshing.

Again in the south of these pulpits, at a distance of 155 yards 12 graineries have been found. There are 50 feet long and 25 feet wide, and are situated on two sides of a 23 feet wide road.

THE PEOPLE

The ruins of Mohenjodaro and Harappa speak a good deal of the social, economic and cultural life of the people of the Indus Valley. We would like to study these aspects under appropriate heads.

Food : – Their food included wheat, barley, date-palm, milk products, fish, mutton beef, pork, eggs, poultry, flesh of the tortoises and turtles.

Dress and Ornaments :—Cotton fabrics were generally used but wool was also used for warm clothings. Both men and women liked to use ornaments. Necklaces, fillets, armlets and fiŋger rings were commonly used by men and women : girdles, nose studs, ear

studs and anklets only by women. The ornaments of the rich were those of gold, silver, ivory, and semi-precious stones like jade, crystal, carnelian, agate and lapislazuli but the poor used shell bone, copper and terracota (stone) for that purpose.

Pottery :- Beautiful pieces of pottery, oft times painted red and black and sometimes glazed and incised, were produced by them. It is "the earliest example of its kind in the ancient world". The vessels included goblets, offering stands, storejars, etc. Vessels of copper, bronze, silver and porcelain were known.

Toys :—The children's toys included figures of birds and animals, whistles, mechanical toys, small-wheeled carts and chairs. We can easily infer from the help of the miniature toy carts that carts were in vogue for transportation purposes.

Amusements :- The Indus Valley people preferred indoor games to outdoor ones. They enjoyed dancing and singing. Many statues of dancing girls have been discovered. Dice-pieces have been found, which shows the prevalence of that game.

Domesticated Animals :—The animals domesticated by them were chiefly the elephant, camel, humped-bull, pig, the buffalo, sheep, horses, dogs, etc.

Weapons of War :—These included axes, spears, daggers, maces, bows, arrows etc., and were made of copper and bronze.

Seals and Fine Arts :– More than 500 seals have been discovered. These are made of terracota and are small in size. They form the first hints or traces of the Indus civilisation. According to Dr. Mackay, the seals are the only known inscriptions of the Indus Valley people from which some idea of the language of the people can be made. Perhaps the most interesting seal is that which depicts a nude deity with horns and three faces. This deity has been identified as Shiva.[1] A seal from Mohanjodaro shows that tiger was considered to be the emblem of a goddess. Another seal shows a buffalo which has obviously attacked a group of people. The representation of the animals carved on these seals often exhibits a high degree of excellence. "A few stone images found at Harappa recall the finish and excellence of Greek statues and show a high development in the sculptor's art".

Art of Writing :—The Indus Valley people developed a pictographic system of writing, and most of its specimens are to be found on the seals. It has not yet been deciphered.

Trade and Commerce :—The seals were most probably exchanged in connection with trade. Some of these have been found in Mesopotamia, which shows

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1. Since it wears a large number of bangles on the arms, people are inclined to identify it with a virgin goddess.

that these people had trade relations with far off countries like Mesopotomia. They imported metals and semi precious stones etc. from southern India, Persia and Afghanistan, also from Mesopotamia. The animal carts were in extensive use for transportation purposes. Goods were also shipped by boats. The camel, horse and donkeys were chief animals of transport. Small stone-pieces very carefully-cut, have been discovered both from Harappa and Mohanjodaro, and perhaps were used as instruments of weight.

Occupations :—The main occupations of the Indus Valley people were agriculture, industry, trade and commerce. They used to grow wheat, barley and cotton. Amongst the craftsmen the potter, the weaver, the goldsmith, the jeweller, the ivory maker and stone cutter were very important.

Religion :—On the basis of various objects discovered during excavations, the cult of the mother-goddess seems to have been widely prevalent. Many figurines of this goddess have come to light. Alongwith this the conception of a male god identified as a proto-type of Hindu god Shiva, is also found. The seals provide with overwhelming evidence in respect of animal worship. Trees and snakes were also in adoration The doctrine of Metempsychosis and Bhakti cult too existed at Mohanjodaro. A seven-inch statue of a priest discovered at Harappa points

out towards the fact that priests also held an important position with the Indus Valley people.

Downfall :—The Indus Valley people were peaceful dwellers of the city. By about 1500 B.C. they were invaded and totally massacred by a fighting race, may be Aryans. But according to historian Weech, the floods of the rivers might have swept away this civilisation.

CHAPTER IV

CHINESE CIVILISATION

The Chinese civilisation is also one of the earliest civilisations of the world. One of the earliest human species, the Peking man, lived in China. Thus we find history of Chinese culture dating back to the old Stone Age. Similarly, we get some clues about it during the Bronze Age. But generally, the early history of China is very obscure. Though the Chinese legends speak of a Golden Age, three thousand years before Christ, of Emperors who were quite virtuous, yet we have to set them aside as fanciful, because historical evidence is lacking.

Chinese Rulers before 1766 B.C. :—The earliest information about Chinese political history which we gather is about 2852 B.C. when a ruler named Fu-Hsi appeared in China. He taught his people many arts of civilisation marriage, writing, fishing, music, architecture, painting, etc. He ruled upto 2737 B.C. He was followed by Shen-Nung (2737-2697 B.C.). He taught his people the practice of agriculture, established the markets and developed the science of medicine. Another ruler named Hwang-Ti (2697-2567 B.C.) introduced ship-building and the mari-

ner's compass. His wife introduced silk-worm culture and weaving of silken fabrics. Hwang-Ti established an observatory to make the study of stars. He constructed buildings of bricks. He re-distributed the land amongst the cultivators and appointed news reporters.

The historical period of Chinese history begins with the rule of Yao (2356-2255 B.C.). According to Chinese traditions. he was a very wise, just, kind and hospitable ruler. Confucius has praised him and designated him as an exemplary ruler. The rule of Yao was followed by that of Shin. His period witnessed great ravages at the hands of River Hwang-Ho. Shin constructed lakes, canals and dykes to turn the water out and thus relieved the people of a great suffering. His rule came to an end in 2205 B.C. The Hsia dynasty ruled over China between 2205 and 1766 B.C. From this period begins the hereditary rule in China. A ruler named Yuko, of the Hsia dynasty was very popular. He divided his government into provinces and established the system of provincial administration.

The Shang Dynasty :— : The Shang dynasty was established in China in 1766 B.C. and continued upto 1516 B.C. According to some historians it continued upto 1123 B.C., but it seems incorrect in the light of the fact that between 1516 and 1123 B.C. the Yen dynasty was in power.

The main occupation of the Chinese people during this period was agriculture. Though the cultivators did not possess very good agricultural implements, yet they produced much above their requirements. They used to grow wheat and millet in abundance. They used rice as well, which used to be grown only in the Yangtse river valley. It has been estimated that an irrigation system was in vogue. The hunting of animals and domestication of animals were their other pursuits attached to agriculture. Amongst their domesticated animals chief were dog, goat, sheep, ox, horse, hen, pig and monkey. But these things should ~~not the least~~ be taken to consider the Shang people as nomads. They led fully settled lives and constructed beautiful houses for themselves. The village-dwellers built pit-dwellings and rock-cut houses but the people of the city built very nice houses.

The Shang people were also good craftsmen. They knew the various metals, but they also made many objects of daily use from the stones, e.g., knives, axes, dishes, etc. They also made various things with the help of bones, horns and shells etc. They had good skill in pottery as well. A fine white pottery made of porcelain clay was their speciality. They were familiar with the use of bow and arrow, which they used for hunting purposes. Arrows of bamboo, were tipped with bronze or bone points, in order to increase their efficiency. Carts were in general use

but two-horse chariots were a privilege of the aristocracy only.

The Shang people were fond of music and dance. Amongst their chief musical instruments were the drum and flute.

The Shang people also excelled in sculpture and metal work. An American critic of culture asserts that the bronze articles of China were more flawless than the bronze sculpture of the Italian Renaissance.

They also possessed a system of writing which was in an advanced pictographic stage. As writing materials they had invented brush and ink. They wrote on silk cloth and wood. The Shang pictographic system of writing also adopted ideographic characters at a later stage i.e. to express EAST they put the picture of a rising sun behind a tree.

As regards the social and political institutions of the Shang period, we do not possess sufficient details but this much we know that the system of government was a heriditary monarchy. The ruler nominated his successor, before his death, and usually preferred his brother over his son. The ruler performed the duties of the Commander-in-chief and Chief priest as well. He looked after the welfare of his people, led the religious ceremonies and selected his religious adviser from the class of the priests. The family was the basic social institution. Though polygamy was prevalent amongst the nobles, the general public practised monogamy.

The Shang people worshipped many natural objects and power viz. earth, river, wind, directions such as East, West etc. These were their favourite gods, whom they adored and offered sacrifices as well. The rulers were also worshipped after their death, and so the ancestors.

The Chou Dynasty :—The Chou dynasty was founded by Wu-Wang (1123-1115 B.C.) He established a centralised government and rejuvenated the provincial administration. The historians described his period as one of peace and prosperity. Though the Chou dynasty remained in power till 2:5 B.C. yet it lost its glory gradually and once more the forces of disruption and chaos raised their head. The tribal leaders and the officials usurped authority in their jurisdiction. But the most notable achievement of this period of chaos and confusion is the appearance of great teachers and reformers in China, viz., Confucius, Lao-tse and Mencius. The teachings of these philosophers proved very durable and their influence has so penetrated the Chinese mind that one can find their echoes even now. The Chinese reformers thought it their duty to bring reforms in society. They taught the lessons of unity, obedience, honesty and truth. They also instructed the nobles and the officials. But one would be surprised to know that even these reforms could not stop the Chou dynasty from its swift downfall. The Chou dynasty was followed by the Chin Dynasty.

Lao-tse :—Lao-tse was born in a poor family of China in 604 B.C. and "was the Gautam Budha (founder of Budhism) of China". Lao-tse which means the old philosopher, was the senior-most and one of the greatest philosophers of China. He became the founder of "Taoism" or the religion of the Right path. His message was "To those who are good I am good, and to those who are not good I am also good -The softest thing in the world overcomes the hardest". "There is no fault greater than greed: . A man should not let passions and desires ruin the peace of his soul the scramble of wealth mars the character of man." According to Lao-tse it is necessary to know that life in this world is temporary and one has to go to the centre from whence one has sprung. He taught renunciation of selfish desires and the world itself. The Taoists lived withdrawn from society and aloof from the activities of man. Their philosophy has been expressed through these lines :—

Or fame or life,
Which do you hold more dear
Or life or wealth,
To which would you adhere ?
Keep life and lose those other things ;
Keep them and lose your life—which brings
Sorrow and pain more near ?

Thus we may see,
Who cleaves to fame
Rejects what is more great;
Gives up the richer state.

The teachings of Lao-tse have been collected in "Tao-te-Ching" (Book of Reason and Virtue). The influence of his teachings was such that the number of persons practising renunciation began to increase considerably and a condition of stillness prevailed over the society of the times.

Confucius :—When Lao-tse had almost completed his mission and was passing his last days, another reformer named Confucius (551—478 B.C.), appeared in China. Confucius took to the teaching profession at the age of twenty-two years. He got such a reputation as a teacher in China, that students from all the corners of the country gathered round him to study history, poetry, philosophy, music, ethics, morality and literature. Confucius produced the classical literature of China. Though he did not establish any faith or cult, yet his thought and religious philosophy is known as "Confucianism".

Confucius's religious philosophy stressed ethical relationships and avoided contemplative and mystic flights. Confucianism was essentially a religion of manners and morals.

Manners and morals were the most important things in life. They counted most. The children had

to obey their parents and husbands and wives to respect each other. Respect was to be given to the ancestors. Confucius so strengthened the practice of ancestor worship that it became a characteristic feature of Chinese life and thought.

Confucius taught his philosophy through very pithy maxims which had great power of appeal to the Chinese people. His maxims were : "To give oneself earnestly to the duties due to men and, while respecting spiritual beings, to keep aloof from them that may be called wisdom", "What you do not like when done to yourself, do not do to others". The services of love and reverence to parents when alive and those of grief and sorrow for them when dead these completely discharge the fundamental duty of men." "Learning undigested by thought is labour lost ; thought unassisted by learning is perilous." "The cautious seldom err" etc.

Confucius was more concerned with men than with gods or with spirits. His attention was mainly directed to find out sound rules of individual and social moral conduct for the happiness of all. His philosophy of respect was contained in these words :

"The neighbours should respect each other ; the people should respect their ruler and obey him ; the rulers should take care of their people, the higher classes of society should serve a model for the lower ones."

Confucius, himself, presented before the people the ideal of a devoted public man. The public side was very much important to him.

The Way of the Higher Man :—Confucius said that wisdom begins at home and the foundation of society is a disciplined individual in a disciplined family. He said "The cultivation of self with reverential care," coustitutes the Higher Man. "The Higher Man is anxious lest he should not get truth, he is not anxious lest poverty should come upon him . . . . He requires that in what he says there should be nothing inaccurate." But he is no mere intellect, not merely a scholar or a lover of knowledge ; he has character as well as intelligence. 'What the Higher Man seeks is in himself ; what the lower man seeks is in others'. Confucius sums up the qualities of his "Higher Man" thus :

"The Higher Man has nine things which are subjects with him of thoughful consideration. In regard to the use of his eyes he is anxious to see clearly. . . . In regard to his countenance he is anxious that it should be benign. In regard to his demeanour he is anxious that it should be respectful. In regard to his speech he is anxious that it should be sincere. In regard to his doing of business he is anxious that it should be reverently careful. In regard to what he doubts about, he is anxious to question others. When he is angry he thinks of the difficulties his anger may, involve him in. When he sees gain to be got he thinks of righteousness."

The name of Confucius is associated with some very remarkable writings, the *Five Classics*, which include : the Book of History (*Shu-Ching*), the Book of Rites (*Li-Chi*), the Book of Revolutions (*I-Ching*), the Book of Poetry (*Shi-Ching*), and Spring and Autumn Annals (*Chun-Chi-Yu*).

The teachings of Confucius greatly influenced Chinese thought and life. It can be said without any doubt that his teachings revolutionised Chinese life and the Chinese began to understand the meaning of life. He blended the Chinese into a harmonious social life and led them to the path of knowledge and wisdom He collected and edited the Five classics and thus kept in the Chinese memory afresh the past of the Chinese people—a glorious past. The "Book of Etiquette", which he wrote, became a standard for the Chinese nobleman. He taught such lessons to the Chinese people that they became, in the true sense, civilised and torch bearers of culture. Due to Confucius. the development of mental pursuits became manifold in China and Chinese wisdom became proverbial. He produced such a permanent and lasting civilisation that it did not accept any foreign infiuence till many centuries afterwards, and foreigners were in turn influenced. The practice of ancestor worship took deep roots, under his influence. His writings and teachings served as the foundations of Chinese educational system for a long time and the Chinese people were proud more of their traditions than their history.

According to Hirth, "there can be no doubt that Confucius had a greater influence on the development of Chinese national character than many emperors taken to-gether."

Mencius :– Mencius (376-289 B.C.) received his education at the hands of a grandson of Confucius. After receiving his instructions he decided "to be like Confucius". He expressed about virtue in these words :—

Heaven produced mankind
Having faculties and having laws
These are invariable for the people to hold,
And they love this admirable virtue.

His views on government were also very instructive. He said, "He who outrages human-heartedness is called a robber ; He who outrages righteousness is called a ruffian. The robber and ruffian is a mere fellow. I have heard of the putting to death of the fellow Chou, last tyrannical ruler of the Shang dynasty, but I have never heard that this was assasinating a ruler". Mencius preached democracy.

The Chin Dynasty :—The Chin dynasty remained in power between 255 and 206 B.C. It is said that the country derives its name from this dynasty. The most able and powerful ruler of this dynasty was Shih-Huang Ti (246-210 B.C.). He founded the Chinese Empire and constructed the Great China Wall to protect the northern frontiers of China. It is 1800 miles

long, 22 feet high and 20 feet broad. It possesses 10000 watch-towers, one at every 100 yards and each 40 feet high. Shih-Huang Ti was opposed to feudalism therefore he did away with that system and established a kingdom and divided his empire into twenty-six provinces. He appointed officials to look after the administration of the provinces.

The Han Dynasty :—The Han dynasty ruled over China from 206 B.C. to 221 A.D. During this period paper, writing hair brush and ink were invented. Chinese painting witnessed great progress. The teachings of Confucius which had suffered a setback in the reign of Shih-Huang-Ti were again popularised and were declared to be the foundation of Chinese civilisation. Education and literature also prospered. The Chinese people perfected a calendar, the water mill and a water clock. Inventions in the field of music were also made. The beginning of wine drinking took place. Architecture also progressed. The Chinese system of writing also witnessed its perfection during this period.

"During the Han Dynasty, the empire included Manchuria, the three valleys of Hwang Ho, and the Yangtse and Si sivers, and the vast inland region to the west between Kunlun and the Tien Shan range, known as Si Kiang. Peace reigned, commerce flourished, population increased, and the Chinese rapidly assumed a leading role in civilising Asia."

CHINESE CONTRIBUTION TO CIVILISATION

(1) **Classical Literature** :—The Five Classics of Confucius, which form the classical literature of China, are considered to be the best specimens of literature.

(2) **Teachers, Reformers and Philosophers** : China produced many great philosophers, teachers and reformers, viz., Laotse, Confucius and Mencius etc. Confucius is considered to be one of the greatest philosophers of the world.

(3) **Poets, Historians, etc.** :—Amongst the poets Chu-Ping and Tao-Shin are very prominent, and Sizomachin amongst historians. Sizomachin wrote a history of China, comprising of five volumes. In their ancient literature, essays and stories are also to be found. The essays of Han-Fi are of high standard.

(4) **Science** :—In view of the importance of agriculture, the Chinese developed agricultural science considerably. They also invented methods to protect the plants from harmful insects, and to increase the fertility of the soil.

In mathematics, their famous mathematician was Chang-Sang who wrote a book on Algebra and Geometry. Another mathematician Su-Ching-Chih calculated the ratio of the circumference of a circle to its diameter. He is also said to have invented

the compass needle and made experiments in the working of a self-propelled ship. A geologist named Chang-Hang invented an instrument to measure earthquakes.

They perfected their calendar. The Chinese were conversant with geography as well. Their geographers wrote articles on the climate and produce of various places.

They made a good deal of progress in medicine. On the basis of a writing pertaining to the Chou period, we know that license to practice medicine was issued only to those who qualified at a prescribed examination. Experiments were made in anatomy and surgery. A physician named Chang-Chung-Ning became very famous during second century B.C. on account of his standard article on food and nutrition.

(5) Inventions :—The Chinese are said to have invented so many things but the most significant of their inventions are paper and gun-powder. The gun-powder was used by them, perhaps for fire-works. The hair brush for writing and ink were also invented by them. A water clock, a water mill, the silk-worm culture and weaving of silk cloth are some of their notable contributions to science. It is also said that it were the Chinese who discovered the use of Coal.

(6) Religion :—The Chinese had no one religion.

They accepted the influence of any religion entering their soil. Taoism and Confucianism were considered to be the important religious beliefs of China. Budhism entered China at a later date. Ancestor worship was prevalent amongst the Chinese. They also worshipped their rulers after their death.

(7) **Government and Administration** :—They established a hereditary monarchy and a dynastic rule—one dynasty succeeding the other. The powerful rulers extended the limits of the country. Shih-Huang-Ti of the Chin dynasty was an empire-builder Provincial administration was established and officials were appointed to transact business of state. Justice was properly administered. Competitions were held for recruitment to civil service.

(8) **Morals and Manners** :—A good deal of emphasis was laid down upon the development of morals and manners. Confucius's "Book of Etiquette" was the text on this subject. Most of the teachings of Confucius also emphasise upon the inculcation of morals and manners.

(9) **Customs and Traditions** :—The parents commanded high position in society. The mother was the incharge of the household affairs and father was the supervisor of the family. The constitution of families was of joint type, i.e., families included wife, husband, old father, mother, sisters, brothers, children, etc. The girls were not allowed to mix with men in public. Love marriages were not to be found.

Marriages usually took place between the age of twenty and twenty-five. Purdah system was not prevalent. The richer section practised polygamy but generally monogamy was practised.

(10) **Chinese Writing** :—The Chinese developed a pictorial system of writing in the Shang period of their history. The system was perfected during the Han dynasty. Chinese language is different from almost all the languages of the world. Their system of writing is also unique in the sense that they write from top to the bottom.

(11) **Trade and Commerce** :—The Chinese traded with far off countries. Silk and paper were important items of their exports. There was a brisk trade between China and Central Asia. The Chinese developed sea-trade as well. Foreign traders visited China. The chief items of export were : pottery and porcelain ware, silk cloth, paper. Their imports included : horses, semi-precious stones, silver, gold and cloth. They had also developed transportation considerably. They used oxen and horses for inland trade and boats for sea-trade.

(12) **Coins** -—The Chinese also invented their coins which were composed of copper and tin, silver and alloy of silver and tin. A banking system had also come into vogue

(13) **Industry and Crafts** :—Pottery occupied a very important position in their industries. Next to

it was silk industry, then paper. Metal craft also developed considerably. The Chinese were also good jewellers, and produced finest varieties of jewellery inlaid with precious stones.

(14) **Chinese Art** :--The Chinese attained excellence in architecture, painting and sculpture. The Great Wall of China and the palace of Shi-Huang-Ti are the best specimens of Chinese architecture. In sculpture, complete scenes were cut in stone. Statues were also produced in abundance, of warriors, singing girls, etc. The Chinese painting reached its high water-mark during the Han Dynasty Scenes of nature were beautifully portrayed on silken cloth and in water colour. Some very nice specimens of their painting have been found on the walls of Lu-Yang temples.

CHAPTER V

GREEK CIVILISATION

Greek History :—The history of Greece is the history of a small country but of a great people. The Greeks were the most gifted nation of the ancient people. Their achievements in the domains of art, science and literature entitle them to the foremost place in the history of world civilisation. They also showed considerable genius in developing political systems and their ideals of government have become the common heritage of mankind. They gave the first example of a form of government democracy, which, in modern times, is regarded as the best for the people. The most striking feature of the history of Greece is the absence of political union. Almost every city in Greece formed a self-contained whole with its own laws and form of government. In other words, each city formed a state by itself and the history of Greece is the history of these separate city-states taken together.

Physical Features of Greece and their Influence on the Character and Political Life of the People :—Greece is a peninsula, its three sides being washed by the Mediterranean Sea. Hence it has an extensive

coastline. This is further increased by the Gulf of Corinth, which separates the southern from the northern Greece. The coastline is irregular, being indented by bay and inlets which often run up into the heart of the country. Thus, almost every district is easily accessible from the water. No place is more than forty miles from the sea. This ready access to the sea made the Greeks a maritime and colonising people and fostered in them a bold and adventurous spirit.

The interior of Greece is cut up by mountains into small districts. These mountains, serving as natural barriers, made internal communication extremely difficult. Hence each city grew up in solitary independence, forming a state by itself and the history of Greece is a history of small independent city-states.

Secondly, these mountains by isolating one state from another fostered an exclusive spirit and thus prevented the accomplishment of national unity. Small states are always conducive to the growth of individual freedom. Thus it was that Greece with its small city-states became the home of liberty and independence and its people developed a strong political life at a very early stage.

The Aegean Sea is sprinkled with numerous islands forming a sort of island bridge between Greece and Asia Minor. This promoted intercourse between East and West. The result was that Greece influenced, as well as was influenced by the ancient civili-

sation of Asia. The eastern sea-board of Greece is provided with a greater number of good harbours than the western. Hence the first commercial intercourse of the Greeks was with the islands of the Aegean and the coast of Asia Minor. As the countries of Asia possessed a very old civilisation, the Greeks of the eastern side became civilised much earlier than neighbours of the western coast.

The climate of Greece is bracing and this promoted the vigour and energy of the people. The country is not very fertile and this compelled the people to work hard. The produce of the soil being insufficient to meet the needs of the growing population. the more adventurous spirits were attracted to the richer lands beyond the seas.

ANCIENT HISTORY OF GREECE

The Greeks :—The pre-historic inhabitants of Greece. that is, those who lived in Greece before the coming of the Greeks are known as "Pelasgi". According to some people, the Greeks belonged to the Aryan race, but there are others who take them to be non-Aryan people. According to tradition, the Greeks descended from a common ancestor named Hellen, so they called themselves, "Hellenes", i.e., descendants of Hellen and named their land "Hellas". The name 'Greek' has been given to them by the Romans. But from the evidence of language it is clear that the Greeks were a branch of the

Aryan stock who came from the East and spread over Europe. They probably came from Asia Minor in different waves of migration and conquered the Aegean world The non-Aryan Aegean population was not exterminated but gradually absorbed by the Greek conquerors.

There were four chief divisions of the Greek people : (1) Dorians. (2) Aeolians, (3) Acheans, and (4) Ionians. Of these the Acheans were the first to sail across the Aegean and to occupy Thessaly. They were the most prominent people in Homer's time but in the historical period they sank into comparative insignificance. It were the Ionians and Dorians who played the most important role in the history of Greece

Heroic Age (1500—800 B.C.) :—That period of Greek history when many adventurous heroes of Greece went on great expeditions and fought great wars. is known as the 'Heroic Age'. This period is anterior to the historical period and is more legendary than historical one. Amongst the sea-voyages the most important is the voyage of the *Argonauts* a group of Greek heroes who sailed in a ship, *Argo*, from Thessaly to Colchis, on the eastern coast of the Black Sea in order to bring the golden fleece which was guarded by a dragon. The leader of the expedition was Jason who succeeded in carrying off the golden fleece with the help of Media, the daughter of the King of Colchis. Amongst the wars, the most famous is the Trojan War.

The Trojan War :—Paris, son of Priam, King of Troy, carried off Hellen, the wife of the Spartan King, Menelaus. Hellen was the loveliest woman of her time and all the Greek princes banded themselves together to avenge this insult. They sailed for Troy under the leadership of Agememnon. The greatest hero on the side of the Greeks was Achilles. Hector was the champion of the Trojans. The siege of Troy lasted for ten years and it was the tenth year which forms the subject-matter of Homer's "Iliad". The most important event of the year was the killing of Hector by Achilles and the Illiad ends with the burial of Hector. Troy was afterwards taken by the stratagem of the wooden horse, devised by Odysseus. The story of the ten years wandering of Odysseus or Ulysses, his return to Ithaca and his vengeance on his wife's suitors is narrated in Homer's 'Odyssey'.

Homer :—The epic poet Homer has described the adventurous tales of the Greek heroes in his two epic poems—the Iliad and the Odyssey. The historical importance of the Homeric poems lies in the fact that they give us a real picture of the social and political life of the Greeks in pre-historic times, i e. Heroic age. Besides their historical importance, the Homeric poems had important effects on the national life of the people. The two poems in course of time came to be regarded as national epics and exercised a powerful influence in promoting a sense of fellow feeling among the Greeks

GREEK CIVILISATION IN THE HEROIC AGE AS DESCRIBED BY HOMER

(1) Political Condition :—In the Heroic Age. Greece was divided into a number of independent states, each governed by a hereditary king. The functions of the king were three-fold. He acted as the general in time of war; in time of peace he was the chief judge and high priest of the nation. His power was not limited by any laws and so in theory was absolute. But in practice there were two checks upon his power, viz., the Boule or the Council of Chiefs and the Agora or the general assembly of freemen. The council formed the germ of the future aristocracy and the Assembly that of democracy. For all his measures the king had to seek the advice and approval of these two bodies, which thus prevented him from exercising his power in an irresponsible manner. The political organisation of the Heroic Age of Greece was just like a limited monarchy. There were no laws to guide the decision of the king. He administered justice according to the acknowledged principles of fair dealing.

(2) Social Condition :—The unit of the Homeric Society was the family. The chief of the family had the power of life and death over all its members. Each family had its own estate. The people lived in villages. They were divided into four classes—nobles, common freemen, Thetes and Slaves. The nobles formed the landed aristocracy possessing large estates

and numerous slaves. They were also distinguished by their valour in war. The general body of freemen owned small plots of land, which they cultivated themselves. The Thetes were landless freemen who worked for hire. The slaves were either prisoners of war or bought from pirates. They were treated with kindness. Society was marked by simplicity of manners. The kings and nobles did not consider it beneath their dignity to work like common people. The women of higher rank also did menial works. The food of the people was of simplest kind. They drank wine but never to excess. The enjoyment of the feast was heightened by songs accompanied by the lyre. The women were held in high regard.

The Homeric Age was a period of war and violence. A state of warfare was always constant between some two or more of the fighters and the result of the war depended mostly on their prowess. Piracy was very frequent. In such a society, might was right, and so the condition of the poorer classes was somewhat joyless and miserable. The occupation of the people was mainly agricultural and pastoral. Wealth in these ages consisted of herds and flocks and the value of things was expressed in oxen. Commerce was chiefly in the hands of the Phoenecians.

(3) **Religion** :—The Greeks believed in a number of gods and each city had its gods and goddesses apart from those of others. The Greek gods represented the powers of nature. They were believed to

possess human shapes as well as human feelings and passions. They were worshipped and appeased by the offering of sacrifices. The Greeks generally consulted the gods (Oracles) before undertaking any work of importance. The chief gods and goddesses of the Greeks were Zeus, Apollo, Aphrodite, Athena, etc.

In the last days of heroic age the Greeks started organising city life. Their kings appreciated their measures and very soon cities sprang up round the royal residences. The control of the people upon the rulers became more stiff in the city life. Thus began the history of the development of democracy.

National and Olympic Games :—There were four national games in Greece—(1) The Olympic games, (2) Isthmian games, (3) Pythian games, and (4) Nemean games. Of these four, the Olympic games held at Olympia in Elis were considered the most important. The Olympic games were played at the end of every four years and the interval which elapsed between each celebration was called an Olympiad. The first Olympiad dates from 776 B.C. from which the authentic history of Greece begins.

These games were of great importance to the national life of the Greeks : (1) They reminded the Greeks of their common origin and fostered in them a sense of national pride. (2) These festivals furnished common centres where Greeks of all parts met and exchanged their ideas and experiences. (3) The assem-

blage of a vast number of persons favoured commerce and traffic and offered to literary men the best means of giving publicity to their works. In short, the people met in one grand intellectual, social, artistic assembly, which served to foster a common national pride, a sound physical training, intellectual vigour and healthy desire for success, in every kind of competition.

Greek Colonisation :—The establishment of Greek colonies beyond the soil of Greece began in the eighth century B.C. The various causes of this colonisation were : (1) The Dorian conquest of the Peloponnesus (Southern Greece) caused a displacement of tribes and many of the people sailed abroad and colonised distant lands. (2) Political discontent and civil strife also gave an impetus to colonisation. The seventh and eighth centuries were the period of ascendancy of aristocracy hence common people had no share in government and many of them preferred to leave Greece than to live in subjection of the ruling aristocracy. (3) Excess of population also led to colonisation. (4) The adventurous spirit of Greeks was also a great deal responsible for this colonisation. (5) Foreign lands provided for good trading facilities to the Greeks. Thus a network of Greek colonies was established in Asia Minor and in the Western parts of Mediterranean (Italy, Sicily, Gaul and Spain), in Africa (Cyrene and Naucratis in Egypt) and in Epirus, Macedonia and Thrace.

Growth of Sparta:—Argos was the leading Dorian state in the Peloponnesus. But with the rise of Sparta it sank to the level of a second rate power. It was the legislation of Lycurgus that made Sparta a predominant state in Peloponnesus.

Lycurgus and his Reforms :—Lycurgus was the traditional law-giver of Sparta He is said to have framed the Spartan constitution and introduced the rigorous system of state discipline. The population was divided into three classes : (1) The *Spartans* were the descendants of Dorian conquerors. They formed the ruling class of Sparta and held a monopoly of honours and were subject to the state-discipline of Lycurgus (2) The *Perioci* were freemen but had no political rights. (3) The *Helots* were serfs attached to the soil. They formed the lowest rank of society. The constitution framed by Lycurgus enunciated four parts of its machinery, viz., the two kings. a senate, a popular assembly and a directory of five men called Ephors. The dual monarchy was a unique feature of Spartan government. The kingship was hereditary and the kings had the place of honour in all public games and festivals and also held a priestly office. They were also supreme commanders of the army and had the powers to declare war and peace. The Spartan senate was called "*Gerusia*"—a council of Elders composed of thirty members including the two kings. Its functions were to prepare all measures to be put before the popular

assembly, and try all criminal cases affecting the life of a Spartan citizen. As an advisory body, it exercised great influence on political matters. The popular assembly known as "*Apella*", consisted of Spartan citizens about the age of thirty. It elected the members of the Gerusia, the Ephors and other magistrates, passed laws and determined questions of war and peace. Thus the people were supreme and theoretically the Spartan constitution was a democracy. But practically its supremacy was restricted by the powers of Elders and magistrates The five *Ephors* were annual officers elected from among the general body of Spartan citizens They were the guardians of the rights of the people and controlled the government of Sparta in the true sense, because of their vast powers, even to try the king. In this meaning Spartan Constitution was the government of Five Ephors or an Oligarchy. Thus it can be said that Spartan government was a close oligarchy, under the form of a monarchy.

The State Discipline of Sparta :—The peculiar situation of the Spartans compelled them to be a nation of soldiers. Their number was very short as compared to their conquered inhabitants of the land, so they had to be always vigilant and live like a garrison of soldiers. It was therefore, that the legislation of Lycurgus emphasised upon cultivation of a martial spirit and to make the Spartans invincible in battle. The underlying principle of his legislation was that the citizens existed for the good of the State and not the State for the good of the citizens. The

Spartans were trained from their childhood in soldiery so as to fulfil the requirements of the State. A man was subject to state-discipline upto the age of sixty and a woman upto the age of twenty. Trade was discouraged and luxury was forbidden. Little education was imparted and emphasis was laid upon fulfilment of duties towards the State. Thus the legislation of Lycurgus, turned Sparta into a sort of large military school and the result was that the Spartans became a body of professional soldiers, well-trained and well-disciplined. It was in this way that Sparta could dominate over the Peloponnesus ; it could get security at home and success in war abroad. Spartans conquered Messaria. Her military reputation spread even to Asia. The Lydian King Croesus formed an alliance with her ; the Ionian Greeks sought her help against Persia. But a net result of their whole-hearted devotion to physical culture and military training stunted the growth of intellectual faculties and they could not contribute anything to art, science and literature.

Rise of Tyrants in Greece :—We know that the form of government during Homeric Age was monarchy. It was replaced gradually by Oligarchy and finally it moved towards democracy. But after the downfall of oligarchy and before the beginning of democracy, there is a new feature in the political history of Greece, i.e., Tyranny or the rule of tyrants. About the middle of seventh century B.C. three 'tyrannies' arose in central Greece at Corinth, at Sicyon and at Megara. The Spartan government, being a

close oligarchy, was opposed to tyranny, because tyrants everywhere rose to power by overthrowing oligarchies. Fearing that the example of tyranny might be imitated in Sparta, the Spartans took a keen interest in the overthrow of the tyrants. It was through their constant effort that tyranny at Corinth came to an end and Hippias, the Athenian tyrant, was expelled.

Rise of Athens :—According to tradition, Athens was the most superior amongst the Greek States of Attica. Its earliest mythical King was an Egyptian named Cecrops. Attica consisted of 12 States which were unified by Theseus, the national hero of Athens. Thereafter Athens was ruled for sometime by the Kings and the last in the line of such Kings of Athens was Codrus. After the death of Codrus, kingship was abolished and his successors ruled under the title of "*Archon*". The rule of the Archons was an oligarchy. The two most important early archons of Athens were Draco and Solon.

Laws of Draco :— The condition of the common people of Greece was very poor as compared to that of the nobles who controlled all political, social and economic privileges. They were often in debt and the debt law was very severe so much so that a person could be sold as a slave, if he failed to pay the debt. No written code of laws to regulate the decision of judges was extant with the result that judges decided the cases as they wished, mostly favouring the nobles. The common people were de-

nied justice. These grievances threatened an out-break of popular revolt.

To pacify the people, Draco, one of the archons, was empowered to reform the constitution and draw up a code of laws. Accordingly, Draco, produced the first written code of laws which became proverbial for its severity. Hence it was said that *his laws were written not in ink but in blood.* As a matter of fact Draco did not make new laws but reduced and simplified old laws and customs and put them to writing and gave them publicity (621 B.C.). He also created a council (*Boule*) of 401 members chosen from all the citizens.

Reforms of Solon :—Solon was a noble descended from the line of Codrus. He had grown rich by trade. He was a learned man and a poet. In 594 B.C. he was elected archon and invested with unlimited power to reform the constitution of Athens. His reforms laid the foundation of Athenian democracy and relieved the common people of their burden of debt.

Before describing Solon's reforms it is absolutely necessary to examine the social and political institutions of Athens which existed at that time. The population was divided into three classes nobles, peasants owning farms and traders plus artisans. These classes had a right to vote The small peasants and handicraftsmen who çonstituted the majority of the population and were known as *Thetes*, were given no representation. The laws of Draco had done

very little to ameliorate the condition of the poor. rather they suffered badly from the oppression of the rich and misrule of the oligarchies. The severe laws of debt still existed. It looked that discontented people were ripe for revolt, hence the nobles elected Solon as archon and gave him vast powers so as to take steps to remove disorders. Amongst the political institutions, the government of Athens was an oligarchy in which chief executive and judicial powers were distributed amongst nine archons annually elected by the nobles. Besides the board of nine archons there was the council of *Aeropagus*, an aristocratic body consisting of ex-archons, and dealt with cases of murder, violence, etc It also selected and controlled the archons, and indirectly influenced the administration of the State.

The reforms of Solon may be classified under the heads : (i) Social, and (ii) Constitutional.

Social Reforms :—(1) Solon reformed the cruel laws of debt. He cancelled all existing debts, both public and private, and for the future forbade lending of money on the security of debtor's person. He thus abolished slavery for debt. (2) He fixed the limit of the landed estates. (3) He altered the coinage of Athens so as to make it in line with the standard used in important cities of Ionia (4) He made provision for education of children. He emphasised upon the training of children in gymnastics and music. (5) He passed a law directed against political apathy and want of public spirit.

Constitutional Reforms :—(1) He repealed the laws of Draco except those relating to murder. (3) He divided the citizens into four classes according to their wealth. The highest office, i.e., archonship was open to the highest classes only, the other state offices also open to the first three classes. The fourth was granted no rights to hold offices but a right to vote in *Ecclesia* or general assembly of citizens. (3) He increased the power of *Ecclesia*, by giving to it the right of electing the archons as well as calling them to account at the end of the year. It was thus an electing body as well as a judicial body. (4) He reorganised the Boule and made it consist of 400 members, one hundred being chosen from each of the four tribes. The council prepared measures to be discussed by the Ecclesia (5) He organised the popular law courts composed of citizens chosen by lot from among the whole body of population including the Thetes. (6) The council of Aeropagus was allowed to retain only judicial and religious functions.

The constitutional reforms of Solon had the effect of laying the foundation of Athenian democracy. The social reforms made Athens the most enlightened state in Greece.

Tyranny at Athens :- Solon left Athens for a period of travel abroad and again the factious spirit gained the upperhand in Athens and the nobles had no unity. A young noble named Peisistratus usurped

the power and made himself a tyrant (560 B.C.) Though he was twice turned out of Athens, yet he was successful in seizing the power a third time and ruled Athens till his death (527 B.C.). The rule of Peisistratus may be described as constitutional tyranny. His administration was marked by mildness and equity and he did his best to promote the welfare of Athens. He maintained the institutions of Solon though he took care to influence the election of the archons and to have someone of his family at the head of board of archons. He adorned Athens with fine buildings and encouraged arts and literature. He instituted a new festival in honour of Dionysus from which, later on, sprang up the theatre and the great dramas of Athens. He is said to have collected a good number of books in his library which he threw open to the public.

Peisistratus was succeeded by his two sons Hippias and Hipparchus. Hipparchus was killed as result of some conspiracy whereas Hippias was defeated by the Spartans and put to exile, on the initiative of Cleisthenes, the head of Alcmeonidae clan which was living in exile and wished to come back to Athens again.

Reforms of Cleisthenes :—The expulsion of Hippias was followed by an outbreak of party factions. Cleisthenes put himself at the head of popular party and wanted to introduce democratic reforms in the state. Though he was opposed by Isagoras, a leader

of aristocracy, yet he succeeded in introducing various reforms, on the backing of the common people.

(1) Cleisthenes abolished four ancient tribes and created ten new tribes. Thus the power of the clans was weakened. (2) He reorganised the Boule by raising the number of its members to 500. Each of the ten tribes contributing fifty members. This council became the supreme administrative body controlling the finances of the state and directing its foreign policy. It also had the initiative in law making and even exercised some judicial functions. (3) He re-established election by lot, in matter of holding public offices. (4) He enlarged the powers of popular law courts. (5) He allowed each of the ten tribes to elect a general and the generals so chosen were to hold command of the army in turn. (6) He instituted the system of '*Ostracism*', by which any person considered dangerous to the state could be peacefully got rid of.

The reforms of Cleisthenes completed the Athenian democracy begun by Solon. The moral effects of these reforms were also great. A sense of unity produced in the people a spirit of lofty patriotism.

Isagoras, who could not have the courage and resources to resist Cleisthenes, appealed to the Spartan King for help against democratic government. The Spartan King Cleomenes attacked Athens twice, but failed and utlimately abandoned this project. Athens was thus left secure.

The Greeco-Persian Wars :—A democratic rising took place in 500 B.C. in the island of Naxos wherein the nobles sought the help of Aristogoras, tyrant of Miletus who induced the Persian satrap (governor) to interfere on behalf of the exiled nobles. The satrap placed a Persian fleet at the disposal of Aristogoras but the expedition failed. Aristogoras found himself in a disfavoured position with the Persians therefore he incited the Greek cities of Ionia to rise in revolt against Persia. This revolt is known as Ionian Revolt. Since the Ionian cities were no match for the Persians, Aristogoras sought the aid of Athens and Eretria. Thus the Ionian Greeks aided by their Athenian and Eretrian allies marched upon *Sardis*, the capital of the Persian satrap and set fire to the town. The Ionian revolt thus became the immediate cause of Greeco-Persian wars. King Darius of Persia determined to punish the cities of Athens and Eretria for the help which they had rendered to the Ionian rebels. The first Persian expedition (492 B.C) failed as the Persian fleet was wrecked by storm. During the second expedition the Persians captured and destroyed Eretria but were totally defeated at the battle of Marathon. The hero of this battle was Militiades. The third expedition was undertaken by Xerxes, son of Darius. Marching through Thrace, he met resistance for the first time at *Thermopylae*. In the battle that ensued between Persians and Greeks, the Spartan King Leonidas leading the contingent lost his life. The Persians

then entered Athens which the citizens had abandoned, and burnt it. Next followed an indecisive naval action at Artemisium. In the year 480 B.C., took place the important naval battle of *Salamis* in which the Persians were completely defeated. Xerxes returned to Asia leaving behind Mardonius, his commander to complete the conquest of Greece. Next year (479 B.C.) the Greeks led by the Spartan King, Pausanius, obtained the crowning victory at the battle of *Plataea*. Another Greek victory at *Mycale* on the coast of Asia Minor brought the war to a close.

The Confederacy of Delos :—The Ionian states of Asia Minor, as a result of bitter experience which they had during the Greeco-Persian wars, and for the sake of their effective protection and security, entered into an alliance and placed themselves under the leadership of Athens. This league is known as the Confederacy of Delos. The object of the league was to protect the rescued cities, from reconquest by the Persians, to plunder their territory and to drive them out from the various outlying strongholds sti l retained by them. The league was so called because the deputies of the allied states met in the temple of Apollo in the island of Delos where also its treasury was established.

The allied fleet was 'put incharge of Aristides, after Pausanius of Sparta was overthrown on account of his intrigues with the Persian King and the for-

mation of the confederacy of Delos. At his death the fleet was put under the command of *Cimon*. He captured Eion, an important Persian stronghold on the river Strymon. Then he reduced the island of Scyrus, a stronghold of pirates. He next sailed south and delivered the coast towns of Caria from Persian rule. But his most brilliant achievement was the double victory which he obtained over the Persians by land and sea at the mouth of river Eurymedon in 468 B.C. The victory established Athenian supremacy over southern Asia Minor and delivered all Ionian cities that still paid tribute to Persia Thus the confederacy of Delos had fulfilled its work by driving out the Persians from Aegean coast towns and freeing Greece from danger of a renewal of Persian invasion.

Athens was the leader of the confederacy and its executive head. The contributions were collected by Athenian officers. The command of the allied fleet was entrusted to an Athenian. Athens did not allow secession to the allied states and those which declared secession were subjugated and were made tributary to Athens. Finally, the treasury was brought from Delos to Athens. Thus the confederacy of Delos paved the way for the Athenian Empire.

Themistocles, Aristides and Cimon :—After the battle of Marathon, the two citizens became pro-ment at Athens, Themistocles and Aristides.

Themistocles was the leader of the democratic party and Aristides led the conservative party. Themistocles was a superior diplomat, hence came to power. He tried to fortify the harbours of the Piraeus, and realising a conflict with the Persians again built a fleet of 200 ships and thus laid the foundation of naval power of Athens. Aristides opposed his naval policy and was ostracised. After the conclusion of Persian wars the old rivalry between Themistocles and Aristides broke out afresh. But this time Aristides was popular with the citizens. Themistocles had also been censured with the charges of bribery and extortion. Hence he was ostracised. Later, he died. Aristides, as soon as he came to power gave up his conservative views and adopted the democratic principles and many other views of his rival Themistocles. He also recognised the importance of a strong navy, and so organised the confederacy of Delos. He threw open the office of Archonship to all citizens and began a movement to curtail the power of Aeropagus. He died in 468 B.C. On his death *Cimon*, son of Militiades, became the leader of the conservative party at Athens. He was the greatest commander of his time. He was placed at the head of the allied fleet after the death of Aristides and won laurels in campaigns against Persians. He stood for prosecution of wars with Persia and the maintenance of friendly relations with Sparta. His policy of friendship with Sparta, ruined his political

influence and brought about his downall. It was a policy strongly opposed by the democratic party now led by *Pericles*. Cimon was ostracised in 461 B.C.

THE AGE OF PERICLES

Pericles :—The fall of Cimon paved the way for the ascendancy of Pericles (459 B.C.), the leader of the democratic party. For the next thirty years he was the most prominent figure in Greece. He was the son of Xanthiphus, and a noble by birth. He was a man of commanding personality, reserved in manners, seldom appearing in public except on great occasions. He lived in close intimacy with the great philosophers of the time and it was to their teachings that he owed much of greatness. He was well-versed in oratory and unrivalled in eloquence. He was also well educated in literature, philosophy and music.

His State Policy :—Pericles was an imperialistic statesman. His aim was to make Athens the "Queen of Hellas" that is to extend her supremacy on the main-land as well as beyond the seas. He wanted to make Athens the head and centre of a great Hellenic empire. He made alliance with Argos, Thesally and Megara, in order to strengthen the position of Athens.

Athens reached the height of her power in 450 B.C. i.e. nine years after Pericles came to power. Her empire included a continental as well as maritime dominion. The two countries, which bordered at her frontiers viz., Boeotia and Megara had

become her subjects. Phocis, Locris, Argos and Thesally were her allies. Aegina had been reduced to the position of a tributary state. Thus partly by conquests and partly by alliances Athens became supreme power in Greece. Pericles completed the defence of Athens by erecting two great walls which covered the whole distance between Athens and Peiraeus. These walls immensely increased the strength of Athens and made it impossible for any army to attack her, through land.

Cultural and Intellectual Development under Pericles :—The domestic schemes of Pericles were mainly concerned with the education and exaltation of democracy. His great idea was to raise all Athenian citizens to intelligence and good taste by making Athens the centre of art, culture and refinement. He restored the temples destroyed by the Persians and beautified Athens with the noblest specimens of architecture and sculpture. This had the effect of developing the aesthetic taste of the citizens. For the amusement as well as the education of the people, he threw open theatres to the public, free of charge. In order to ensure the political training of the people in general, he gave the citizens pay for attending the jury courts. Thus he sought to develop the mind of his citizens in all sorts of ways and to make their daily life happy, bright and useful.

Arts and Literature :—The age of Pericles saw a noble outburst of artistic and literary activity. The

gifted architect Ictinus planned the acropolis of Athens, and the immortal sculptor Pheidias built the famous statue of Athena to decorate the temple. In literature, this age witnessed the masterpiece productions of the three great tragic poets of Greece—Aeschylus, Sophocles and Euripedes. The greatest of the Greek comic poets, Aristophanes also flourished in this age. The two great historians, Herodotus and Thucydides, belonged to this period.

Philosophy :—This age also saw the birth of Greek philosophy. Anaxagoras, the Sophists and Socrates, belonged to this period of history. Socrates preached the dictum "Know thyself". He was the greatest philosopher of this period.

Periclean Age as Golden Age of Greece :—During the age of Pericles, Athens witnessed the completion of democracy ; she reached the height of her power : she became a great intellectual centre from which radiated the refining influence of culture, and civilisation. Athens became the instructress of Hellas. Undoubtedly, this was the Golden Age of Greece.

GREEK CONTRIBUTION TO CIVILISATION

" Greek civilisation was made possible only by the free life of the citizens in the polls or city state. Poetry, education, drama, historical literature, oratory, art, science and philosophy were generated by this life."

"They (Greeks) were the first to break away from the traditionalism of ancient societies .. (and) preferred to view things from the standpoint of logical reasoning. In this way were born the higher arts of civilisation... philosophy, science, literature, and their practical applications."

Let us examine briefly the various causes of the development of Greek philosophy, science, art and literature, before analysing their concrete achievements and contributions to civilisation.

(1) The foremost cause was the free life of the citizens in the city-state which afforded opportunities and environment for such pursuits.

(2) The Greeks broke away from traditionalism of ancient societies and viewed everything from the standpoint of logical reasoning.

(3) Greek creativeness also resulted a good deal into development of arts, letters and sciences.

(4) When the Greeks concerned themselves seriously about the nature of man and his destiny, it was natural that search for some explanation must begin and thus philosophy took its beginning.

(5) Philosophy also gave an impetus to the development of science. Pythagoras, a philosopher, introduced many theorems and principles of geometry. Hippocrates, a doctor also contributed a lot to mathematics. Aristotle also developed the science of bio-

logy. Philosophy incited the Greeks to make a systematised knowledge to discover general truths or laws.

(6) Architecture mostly developed on account of their desire to construct revered dwellings for their gods, i.e., temples. The best specimens of their architecture are therefore temples, viz., temple of Parthenon at Athens. A keenly developed sense of civic religion caused the Greeks to make these abodes as perfect as was humanly possible, until, by trial and error, they built temples of such perfect harmony, proportion and repose as to capture the admiration of all mankind". Sculpture also developed in order to decorate "the houses of gods and glorify the story of their divinity and the prowess of heroes who mingled with them".

(7) Literature developed for various purposes. The poets sung of national glories, the victories of wars and the deeds of valour performed by the heroes. The historians wrote accounts of important wars, viz., Greeco-Persian Wars and wars between Athens and Sparta.

Greek Art and Architecture :—The chief characteristics of Greek art were (1) Humanism, i.e., glorification of man as the most important creature in the universe. (2) Both architecture and sculpture 'embodied the ideals of balance, harmony, order and moderation'. (3) Simplicity and dignified restraint, i.e., there was no undue decoration and it was free from any restrictive conventions. (4) Expression

of national life in the sense that the purpose behind their constructions was to symbolise the pride of people in their city. (5) Greek art depicts universalism in the sense that it had very few portraits of personalities and most of the depictions were types and not individuals.

The Temples :—"Greek architecture and sculpture find their highest expression in the temples the civic and religious core of life in the city-states. They were the revered dwelling-places of the protecting gods and goddesses A keenly developed sense of civic religion caused the Greeks to make these abodes as perfect as was humanly possible until, by trial and error they built temples of such perfect harmony proportion and repose as to capture the admiration of all mankind."

The temple structures were very simply built, a rectangular box with a low-pitched gabled roof, set on a low-stepped base The core of the structure was a four-walled room (cella). Three styles of temple architecture flourished in Greece (1) Doric, (2) Ionic, and (3) Corinthian. These styles could be distinguished with the help of columns used in them. In the Doric style, the columns are very simple and plain ; in Ionic the columns are less heavy and more graceful and are usually taller, fluted and slenderer ; the Corinthian style is an elaboration of the Ionic. The columns are taller and more fluted. The temple of Delphi is of the Doric type, whereas Parthenon is

representative of Ionic type. The temple of Parthenon, is sometimes said to be a mingled construction of both Doric and Ionic types. The Pillared Hall is a specimen of Corinthian type.

Thus amongst the numerous notable architectural achievements of Greeks, mention must be made of the temple of Delphi, temple of Parthenon, temple of Zeus at Olympus, the Stadium and the Pillared Hall, also the Propylae—a gateway.

Sculpture : – "Sculpture, the hand-maiden of architecture, served to decorate the houses of the gods and glorify the story of their divinity and the prowess of the heroes who mingled with them."

Myron of Athens was the first of the Greek sculptors, and belonged to the fifth century B.C. He is the creator of "Discobulus" (discuss thrower). Pheidias, the greatest sculptor of Greece, produced the master-piece statue of goddess Athena, made of gold and ivory and placed in the Cella of the Parthenon The workmanship of Pheidias and his assistants in the pediments of Parthenon, though mutilated still the remaining fragments have been adjudged as the wonderful achievement of architectural sculpture. According to Professor Trevor, "For nobility, reserved dignity, perfect naturalness, chaste beauty, sense of proportion, and mastery of the art of portraying action, repose and the most delicate texture of flesh or drapery, the pediment sculptures, even in their

ruins are the wonder and despair of all ages." Pheidias also created the statue of Zeus at Olympia.

Paraxiletes was also a notable sculptor of Greece. He produced "Hermes". In this statue, god is shown smiling upon babe Dionysus resting upon his left arm. "The head, beautiful and refined, illustrates how Greek artists after having attained the highest excellence in handling the human form and in arranging groups harmoniously, were led to impart an ideal human beauty to their creation."

Painting :– Greek painting flourished on vases of all sorts. Noticing such beauty in the painting on an urn, the English poet John Keats could not refrain from writing a poem on the subject (Ode to a Greecian urn). Amongst the Greek painters, the name of Polygnotus sounds most. He is noted for his painting on the walls, the battle of Marathon. Another painter, Apollonius of Athens, tried to give objects the illusion of thickness by shading the colours. This was, most probably, the beginning of the use of light and shadow in painting.

Greek Literature :—The earliest examples of Greek poetry are the two epics of Homer (ninth century B.C.)—*Iliad* and *Odyssey*. The Iliad deals with the wrath of the hero Achilles during the siege of Troy. The Odyssey tells how Odysseus, or Ulysses, wandered over the Mediterranean after the destruction of Troy, till at last he reached Ithaca after overcoming many difficulties in the way. After Homer,

came another significant poet of Greece, Hesiod, who flourished about 750 B C. As a farmer, his poems deal chiefly with the life of peasantry. His "Works and Days" tells us of the thought of Greek peasants and is filled with the homely and practical love of a worker of the soil. It gives advice about raising crops, caring for animals, and meeting the hardships incidental to life lined in continual conflict with nature.' Hesiod also wrote the *Theogony*, a geneology of the great number of gods whom the Greeks adored.

The Greek poets also composed good elegies and lyrics. The elegies "were devoted to melancholy reflection on the disillusionments of life or to the bitter lament over loss of prestige." The chief writers of elegaic verse were Solon, Mimnermus and Theognis. The lyrics were composed in order to express passionate feelings, the violent loves, delicate grace of spring, victory of athletes and the glories of Greek civilisation, and were sung in accompaniment with a musical instrument called 'lyre'. The most prominent lyric composers were Alcaeus, Sapho and Pindar. The great philosopher Plato gave to Sapho, a very high position amongst Greek poets.

Greek Drama :—"Tragic drama (tragedies) came into existence during sixth century B.C. Its history can be traced back to the simple songs that Greek peasants used to sing at the feasts of the gods. At

the spring festival of Dionysus, the god of Vegetation and life, singers walking in procession wore goatskins, masked their faces, and recited the story of god's death and resurrection." Thus was the humble beginning of tragic drama in Greece.

Aeschylus (d. 456 B.C.), who is acclaimed as the father of Greek tragedy, possessed great dramatic power. Since he was 'conservative in religion, he depicted the gods as rebuking mortals and meting out proper punishment. He believed that fate ruled the acts of the gods and that law and justice should regulate human society'. Aeschylus wrote many plays of which 'The Persians', 'Prometheus Bound' and 'Seven against Thebes' are very prominent. In his 'Persians' he portrays his love for freedom and has masterfully described the Greek victory at Salamis.

Sophocles (d. 406 B.C.) was another great tragic poet and play-writer of Greece and flourished in the same age in which Aeschylus produced his masterpieces. Since Sophocles believed in a divine order in the world and rejected the idea of inexorable fate, his plays are more complicated than those of Aeschylus. Sophooles possessed a polished style and a profound philosophy, which were clearly reflected in his plays. His main contribution to Greek tragedy is that he personified the Greek ideal of 'nothing too much.' He was an •admirer of democracy. He wrote more than hundred plays of which 'Oedipus', 'Antigone' and 'Electra' deserve special mention.

Euripedes (d. 406 B.C.) was the most popular dramatist of Greece. He selected poor and the lowly as his characters and very much criticised the high society showboys. He fought for the rights of slaves and women and always condemned warfare. He portrayed human beings as they were and introduced the "love motif" in drama. Amongst his famous plays 'Medea', 'Trojan Women' and 'Phaedre' are notable.

Aristophanes : (d. 388 B.C.) was the greatest comedy-writer of Greece. His humorous and satirical writings were a source of great interest to the Greeks in their theatres. He is very much known for his satirical plays such as 'The Knight' in which he exposes the incompetent and greedy politicians, 'The Frogs' in which he attacks tragic poets in general; his 'Birds' satirises city life, his 'Wasps' makes fun of Athenian's love for law suits, his 'Lysistrata' discusses feminism and his 'Clouds' showers ridicules on the Sophists and criticises Socrates whom he accuses of atheism.

Historiography: -Amongst Greek historians, three are very notable : Herodotus, Thucydides and Xenophen.

Herodotus (d. 425 B.C.) who is considered as the 'Father of History' flourished in Greece during the age of Pericles. He is very much known for his 'Histories'. It has been said, "He saw and heard much, and whatever he deemed interesting was set down in his nine books of 'Histories'." Herodotus

has described the Greeco-Persian wars very extensively. Other things which he has minutely described are Greek migrations, Persians and their King Cyrus, Greek conquest of Egypt, dwellers of Thrace, Persian defeat at Salamis and their expulsion from Greece.

Thucydides (d. 440 B.C.) describes the wars fought between the Spartans and Athenians during 431 and 411 B.C. in his 'Peloponessian War'. He examined the important events, before putting them to writing and thus his history was 'Scientific' in character. It has been remarked that "Thucydides was the master intellect, coolly scientific, whereas Herodotus had an eye for colour and a curiosity for strange things that make him a delightful companion."

Xenophen (d. 355 B.C.) in his 'Hellenica' continues the account of Thucydides and describes the history of Athens between 411 B.C. and 362 B.C.

Oratory :—Oratory became a noble art in Greece, on account of the citizens expressing themselves in the assemblies. When Athens became a great empire with momentous issues to decide, brilliant orators debated questions of state. *Tnemistocles* was one of them. But the greatest orator of Greece was *Demosthenes* (d. 322 B.C.). His orations were always effective and overwhelmingly powerful. His speeches against Philip of Macedon, became so popular that people called them 'Philippic'.

Greek Philosophy :—Greek philosophical thought had its beginning in Miletus (Ionia) where *Thales* (about 600 B.C.) established the famous Milesian School of Philosophy. The philosophers belonging to this school of thought were deeply impressed with the instability of the wo ld, therefore, troubled their minds very seriously with questions about existence. Thales described that water is the primary substance and various things which do exist are the many forms of this primary substance. His idea is considered very important in the sense that it was the humble beginning of a reasonable thinking, and a reasonable account of the complex whole of which the physical phenomena is composed of.

Anaximander, another member of this school of thought, believed that the 'boundless' is the primordal substance. While explaining 'boundless' he said that it is a kind of mist from which comes sky, earth, water and air. While presenting a theory of human evolution, he said that first men were born of fishes.

Anaximenes, a younger member of this school, agreed with Thales that there is some primary substance which is responsible for existence . in this world, but declared air as the germinal substance and not water as propounded by Thales.

An independent thinker, Heraclitus of Ephesus (d. 475 B.C.) concluded that basic thing in the uni-

verse was fire in its various forms. "Fire changes into air, air into water and water into earth. The reverse is also true ; earth changes to water, water into air, and air into fire. The entire universe and all mankind are caught in this ebb and flow. Every thing flees ; nothing abides. In one river, the water which washes you is always different ; you will not twice dip in the same water". He further said that fire is the highest unity in the universe. It is God and is in each of us. We must follow its inspiration if we want peace and understanding in this chaotic world.

Empedocles of Agrigentum (Sicily) who lived in the fifth century B.C. believed that there are four primal elements—earth, air, fire and water—combinations of which form the existing world.

Pythagoras (d. 497 B.C.) and his followers, who belonged to the Pythagorean school of philosophy, taught that 'speculative life is the highest good'. One can follow this life after purifying oneself from 'the evil desires of the flesh'. These people developed a theory of numbers and said that the entire universe was a combination of numbers and geometrical figures. The philosophical work of the Pythagoreans intensified the interest in search after the nature of the universe. Two other philosophers, Parmenides and Heracleitus, appeared on the scene. Parmenides said that 'permanence' is the real nature of things, whereas Heracleitus contradicted this state-

ment and declared it an illusion and said that 'change' only was real.

Atomist school of philosophy comprising of Leucippus, Democritus and many others, held that the universe was constituted of tiny, infinite indivisible and indestructible atoms. Though the atoms differ in size and shape yet their properties are the same. According to them, the difference between a man and a palm-tree, lay in the difference in the number and composition of atoms to be found in these two. They denied the immortality of the soul and the existence of any spiritual world.

By the middle of fifth century B.C. appeared a novel set of philosophers, known as the *Sophists*, novel in the sense that they were 'skeptics and had no faith in the truth of any proposition ; they denied accepted ideas, criticised gods, questioned morality, stood for the rise of common man and upheld individualism'. The greatest of the Sophists, Protogoras of Abdera (d. 410 B.C.) said that "Man is the measure of all things". Whatever their views and ways but the Sophists decidedly made Philosophy more popular. Cicero has aptly remarked : "(Sophists) brought philosophy down from heaven to the dwellings of men."

Socrates :—Socrates (469-399 B.C.) is one of the best known and in many respects one of the most famous of the Greek philosophers. We do not know

anything about his early life except that he was born of low parentage. He was not a professional teacher working for pecuniary gains, but was a seeker of truth. He used to stand in the market place engaged in conversation with rich and poor people alike ; his chief interest was in men's ideas and he discussed subjects like moral standards, honour, justice, beauty, love, etc. He never discussed either politics or the material universe. He taught people to discover the truth for themselves by discussion—exchange and analysis of opinion. He always emphasised upon the study of one's own self and his favourite maxim was 'Know Thyself'. Though he believed in the immortality of the soul and in a supreme ruler of the universe, and never ceased his search for truth, yet he was mistakenly taken to be the disbeliever of the gods and corrupter of the youth who listened to his words, and on this charge he was tried, adjudged guilty, and condemned to commit suicide by drinking hemlock. "To Socrates obedience was virtue', hence he complied with the orders of the state, directing him to commit suicide. He died thus in 399 B.C. while chatting with his friends about the question of 'immortality'.

Plato :—Plato (427-347 B.C.) was one of the most distinguished pupils of Socrates. He was born of noble parentage. Plato maintained the noble tradition of his great master and became Aristotle's teacher. He speculated on politics in addition to

moral and ethical problems. He founded a school known as 'Academy' in Athens, and received students from all over the world to attend to his lectures. Plato was an accomplished writer too. His ideas, recorded in the 'Dialogues', are expressed in Socrate's words. His 'Apology' is Socrates' speech of defense before being condemned to death. 'The Republic' discusses the ideal way of governing states."

Plato believed that virtue emanates from knowledge and since knowledge acquired through senses is limited and variable, a rational apprehension of the eternal ideas of goodness and justice is necessary. He said that the 'Idea of the good' is the highest of all Ideas. He treated matter as 'non-Being', and said that 'Being' consists in the union of matter with Ideas. Men can only realise their true nature after union with the world of ideas.

Plato's Philosophy of Ideas has been described by a writer thus: "(Beyond the physical world, which is not complete universe). There is a higher, spiritual realm, composed of eternal forms or ideas which only the mind can perceive. These are not ..... merely abstractions .... but spiritual things. Each is the pattern of some particular class of objects or relation between objects on earth. Thus there are ideas of man, tree, size, shape, colour, proportion, beauty, and justice. Highest of them all is the Idea of the Good, which is the active cause and guiding purpose of the whole universe. The things, we per-

ceive with our senses are merely imperfect copies of the supreme realities, Ideas".[1]

His political philosophy is contained in the 'Republic' and the 'Laws'. He has pictured therein an ideal state and this ideal state is to be ruled by 'Philosopher Kings' or intellectuals.

Aristotle : - Aristotle (384-322 B.C.) entered Plato's Academy, at the age of seventeen and lived there for twenty years as student and teacher. Though his fame chiefly rests upon his contribution to philosophy, yet he had a deep knowledge of various subjects and lectured on them. He wrote books on logic, moral philosophy, politics, metaphysics, physics, zoology, poetry, art of speaking and writing etc. He has been described as a 'walking university' by a prominent writer. Amongst his works the most notable are : 'Organon', 'Ethics', 'Politics'. 'Poetics', 'Rhetoric', etc. According to E. V. Lucas, "His works ...... constitute a veritable scientific and philosophic encyclopedia".[2]

As regards Aristotle's conception of the universe, he said that form and matter are of equal importance, both are eternal and none of them can exist separately. The universe is composed of the union of the two.

Aristotle said that ideas do not exist indepen-

1. *Burns and Ralph. World Civilisations. P. 125.*
2. *A Short History of Civilisation, P. 163-164.*

dently, neither they are sole existing beings. According to him they were composed of 'substance and accidents'. He said that 'Beings' have four causes : (1) material cause, (2) formal cause, the idea, according to which man is made, (3) efficient cause, the agency bringing the being into existence, and (4) final cause, the end or final purpose of which Being is created. Knowledge consists in knowing 'Being'.

Aristotle also speaks of the existence of the First Mover or God, the eternal and supreme moving force, the highest Being, Himself uncreated, beyond the world of planets.

Aristotle taught that self-realisation is the highest good for man and it consists in a life of reason, which is dependent upon the 'Proper combination of physical and mental conditions'. For proper combination of physical and mental conditions, he preached the philosophy of 'Golden mean', i.e., a balance between excessive indulgence on the one hand and ascetic denial on the other'.

Aristotle's political views are also very important. He held that the best state is neither democracy nor monarchy or any other form, but it is 'Polity', a government under the numerous middle class. He defended the institution of private property but was strictly against hoarding or such other evils.

Greek Science :– The vast development of science took place in the period which followed the Peri-

clean age or to put it more clearly, during the period which started with the conquests of Alexander the Great when the East and the West got ample of opportunities to meet each other, still in some branches there was sufficient development, viz., mathematics, biology and medicine.

Mathematics :—*Thales*, who has been described earlier as the founder of the Milesian School of Philosophy, was also the founder of the science of mathematics in Greece He developed many theories and theorems in Geometry. The origin of the following theorems is accredited to him (a) the angles at the base of an isosceles triangle are equal (b) a circle is bisected by any diameter (c) if two straight lines cut each other, the vertically opposite angles are equal. Pythagoras, another philosopher introduced a theorem : "The square of the hypotenuse of any right-angled triangle is equal to the sum of the squares on the other two sides." The theorem is known as Pythagorean theorem after him. His followers are said to have introduced the theories of numbers and proportion and also to have proved that sum of three angles of a triangle is equal to two right-angles.

Biology :—Anaximander developed a theory of organic evolution and said that earliest ancestral animals lived in the sea. Aristotle also studied Biology with care, and wrote on various topics such as metamorphoses of various insects, the reproductive

habits of eel, embryological development of the dog-fish etc He denied the sexuality of plants.

Medicine :—The beginning of Greek scientific medicine is ascribed to Hippocrates of Cos, who lived in the fifth century B.C .. He avoided magic, studied clinically the course of disease, and made records of cases. Hippocrates and his followers knew something about anatomy and physiology, for example, the heart and the skeleton and thus these men were 'scientific'. The greatest contribution of Hippocrates lies in his doctrine "Every disease has a natural cause, and without natural causes, nothing ever happens".

The philosophers, Empedocles and Alcmeon, also devoted themselves to the development of medicine. Empedocles discovered that blood flows to and from the heart (circulation of blood). Alcmeon is said to be the initiator of the practice of dissection which he started from the animal bodies. He is accredited with the discovery of optic nerve.

Science at its Climax :—Greek science reached its climax during the period of history known as Hellenistic period, i.e., when Greeks had come into contact with other nations of the world, after the conquest of Alexander the Great.

Aristarchus (310-230 B.C.) was a great astronomer who told that 'fixed stars' are immobile on account of their vast distance from the earth. *Hipparchus*, another noted astronomer invented an astrolabe and prepared a chart of heavens known to the ancients,

calculated the diameter of the moon and the distance between moon and earth. The most prominent of Hellenistic astronomers was Ptolemy who wrote the famous 'Almagest'.

Mathematics was developed to great heights by *Euclid* (322-285 B.C). He is well known for his '*Elements of Geometry*'. Another mathematician, *Hipparchus*, laid the foundations of plane and spherical trigonometry.

Eratosthenes (276-194 B.C.) was a great geographer. He calculated the circumference of the earth and the importance of his calculation lies in the fact that his calculation differed only 200 miles from the present one.

Medicine advanced under *Herophilus*, the greatest anatomist and surgeon of the period. He described the brain and the significance of pulse etc. *Eristratus*, was a great physiologist.

Archimedes, discovered the law of the floating bodies or specific gravity, and thus advanced the science of Physics.

This closes the final period of Greek creative originality and an epoch in the history of world civilisation. The influence of Greek civilisation was felt everywhere but with the utmost force in the Roman Republic, which at the moment was forging itself very rapidly to the front. Let us now turn to the study of the Roman civilisation, which is said to be the heir of the cultures of Greece, Persia, Babylon and Egypt.

CHAPTER VI

ROMAN CIVILISATION

Introduction :—'The history of Rome is the history of a single city-state rather than of a people or country. It advances somewhat in a manner of widening series of concentric circles. At first it was a single city in the midst of a group of kindred communities; then a united Latin power with the city of Rome as its head; then a power embracing the whole of Italy, and finally a world empire including within its citizenship a great variety of races united in common allegiance to the Roman Emperor'.

The importance of Roman History lies in three or four things namely :—(1) The Roman Empire became the basis of modern state-system of Europe. In the course of her victories Rome brought under her dominion all the people of the West and gave them her laws, culture and principles of government. (2) Rome was a great connecting link in the history of the world. Most of the nations of ancient world were conquered by Rome and so came under her sway, while the modern nations were formed out of the overthrow of the Roman Empire.

(3) Rome was the medium through which Greek culture spread throughout Europe. She treasured up what was best in the arts. literature and philosophy of Greece and conveyed it to the people of the world. (4) It was through Rome that modern Europe got her religion – Christianity.

Early Roman History :—In the early period of history Italy was inhabited by several races such as Gauls, Ligurians, Etruscans, Greeks, Latins, Sabines etc.. According to an estimate, the Roman people formed out of the fusion of the three races the Latins, the Sabines and the Etruscans. The principal element was Latin, next in importance was Sabine and the third was the Etruscan.

As regards the situation of Rome, it was built on a group of low hills on the left bank of River Tiber about fifteen miles from its mouth. It was founded by the Latins as a colony to guard their frontier against Etruscan inroads. Since it lay on the principal river of the west coast of Italy. it got ample facilities for commerce and access to interior. Rome was originally built upon a single hill but with the growth of population, other hills were added until seven were included within the walls. This is the reason why Rome is called the "*City of the seven hills*". The traditional date of the founding of Rome is 753 B.C. The legendary story about the foundation of Rome runs thus. When Troy was taken

by the Greeks, a Trojan prince named Aeneas sailing westwards reached the coast of Latium. He was kindly received by its king who gave him his daughter, Lavinia, in marriage. Aeneas built a city and named it Lavinium, after the name of his wife. His son built a new city called Alba Longa. The last king of this dynasty left two sons—Amulius and Numitor, at his death. Amulius was very wicked. He deprived his elder brother Numitor of his kingdom. put his sons to death and compelled his daugter Rhea Silvia to become a vestal virgin. These precautions were taken to prevent any descendant of Numitor from gaining the throne. But Rhea become the mother of twins by the god Mars. So she was put to death and her babies were thrown into River Tiber. They floated down the stream till they stuck near the place where Rome was afterwards built. They were first fed by a she-wolf and afterwards brought up by a shepherd. When they grew up, they were made known to their grandfather, Numitor, to whom they restored his kingdom after killing the wicked Amulius. Then the youths, whose names were *Romulus* and *Remus*, determined to build a city; a dispute arose between them on the point of selecting the site and naming the city, but it was made up and Romulus built the city and called it Rome after his name. (753 B.C.).

The Regal Period :—Rome was ruled by seven kings between 753 B.C. and 509 B.C.—Romulus, the

legendary founder of Rome, Numa Pompilius, Tullus Hostilius, Ancus Marcius and three Etruscan Kings Lacius Tarquinius Priscus, Servius Tullius and Tarquin the Proud. Tarquin the Proud was a very tyrannical ruler. During the siege of Ardea, his son Sextus, committed an act of shame therefore the people who hated his father as well, rose in revolt and expelled the whole family. Here the Regal period ends and Rome becomes a Republic.

EARLY ROMAN INSTITUTIONS

(a) **Social** :—The unit of the Roman state was the family of which the father was the head with absolute power over slaves and children alike. The pcpulation of Rome was, from a very early period divided into two distinct classes—the *Patricians* and the *Plebians*. The Patricians were probably the higher nobles, descended from the original Latin settlers in Rome. These people alone had full political and religious privileges and control over the government. The Patricians were divided into three tribes Latins, Sabines and Etruscans. The Plebians were those who had come into the Roman community from without. They were either foreign traders or later immigrants to Rome. They occupied an inferior position in the society, being subjected to political disabilities and social degradation.

(b) **Political** :—The early constitution of Rome, was a limited monarchy, with a king, a council of

Elders known as the Senate, and an assembly composed of Patricians, called the Comitia Curiata. Kingship in Rome was elective and not hereditary. The king was elected by the Senate and confirmed by the people. His functions were three-fold : As a judge he was given supreme civil and criminal jurisdiction with the power of life and death over all citizens. As general his power included supreme command in war. As the chief priest or *Pontifex Maximus* he was the religious head of the people. The Senate was composed of the elders of the community, selected by the king. It was the guardian of the traditions of the state and its sanction was necessary before a new law could be passed. The king was bound to consult it but it was not necessary for the king to accept its decision. *Comitia Curiata* was the earliest assembly of the Romans and was composed exclusively of Patricians. Patricians, as told earlier, were divided into three tribes and each tribe was sub-divided into ten curiae and thus thirty curiae composed the Comitia Curiata. It ratified the choice of a new king and its consent was necessary for changes in the laws of the state. It heard appeals from the king's criminal jurisdiction and could exercise the right of pardon.

(c) **Religious** :—The Romans were also a very religious people. They worshipped many gods. Their religion consisted in the worship of the powers of nature which they sought to appease by offering

sacrifices. Each city had its guardian deity and every family offered a special service to the patron of its house -the deified spirit of its earlier ancestor the centre of its life and worship. The Romans were very particular about the right mode of conducting the divine worship and so they set up college of Pontiffs, interpreted the sacred laws and directed the ritual of priesthood. The College of Augurs interpreted the omens and the will of gods. These Colleges were under the supervisory control of Pontifex Maximus.

Reforms of Servius Tullius :--The sixth ruler of the regal period namely Servius Tullius introduced several popular reforms, realising that the number of Plebians had increased and their neglect in political affairs was fraught with dangers. His object in introducing these reforms was 'to distribute the burdens of taxation and military service as evenly as possible among all the members of the state'. Therefore, Tullius, divided the people into 21 tribes consisting of both Plebians and Patricians, thus recognising Plebians as the members of the state Next he took a census of the people and their property and divided the whole population into five great classes according to their wealth. These classes were further sub-divided into centuries and thus 193 centuries were formed, each having one vote. The assembly of the centuries thus formed was called *Comitia Centuriata*. It became the sovereign assembly of the nation and received the power of electing the

king and afterwards, the higher state officials. It enacted and repealed laws and decided cases of appeal from the sentence of a judge. It thus practically usurped the powers and functions of Comitia Curiata.

Rome as a Republic :—The external history of a series of defensive wars which Rome had to wage against her neighbours—the Etruscans, the Volscians and the Aequians. Rome succeeded in almost all of these wars. She not only maintained her position but extended her power in South Etruria.

The internal history of the period is a tale of the obstinate struggle between the two orders Patricians and Plebians. In this struggle the Plebians by degrees extorted concessions from the Patricians and eventually secured equal social status and political rights. The dangers which threatened Rome helped the cause of Plebians, for they formed the bulk of the army and secured privileges by threatening to leave Rome defenceless. Whenever they were hard pressed they seceded in a body from Rome and the Patricians were forced to negotiate for their return. The following important events may be noted in connection with this struggle :—

(1) The Plebians seceded from Rome in 594 B.C., with the result that Patricians were forced to appoint Tribunes from amongst Plebians. Thus the

Plebians got their own officers who could protect them from the oppression of the Patrician magistrates.

(2) In 486 B.C. a Consul named Cassius framed an agrarian law according to which Plebians were given some land from out of the state lands.

(3) In 471 B.C. it was decided that Plebians would elect tribunes in their open meeting.

(4) In 451 B.C. Plebians protested against the partial decisions of the Patrician magistrates and demanded written laws. The laws of the Twelve Tables were framed. They were not new but were a codification of the existing rules.

(5) The law known as Lex Canuleia established equal social status by legalising intermarriage between Plebians and Patricians (445 B.C.)

(6) Licinian laws (367 B.C.) introduced by two tribunes named Licinius and Sextus virtually brought the struggle to a close by throwing open the consulship to the Plebians.

(7) When the consulship was thrown open to the Plebians a new office was created viz. that of the *Praetor*. As a compromise the judicial duties were taken away from the consuls and were transferred to the Praetor who was to be a Patrician. The Plebians again protested and praetorship was thrown open to Plebians in 456 B.C.

(8) Lex Ogulnia (300 B.C.) increased the number of the pontiffs and augurs and threw open these sacred offices to the Plebians.

(9) Lex Hortensia (287 B.C.) almost ended the struggle. It made the Comitia Tribute Plebian Assembly, the sovereign assembly in the state.

The conclusion of this long struggle between the Plebians and Patricians secured the unity of Romans at home and the two orders felt themselves as one people and now onwards worked jointly for the progress and prosperity of Rome.

Roman Empire :- After the unity at home, the state was strengthened and Rome was able to enter upon a career of conquest and expansion.

Rome fought three wars against the Samanities between 343 and 290 B.C. and succeeded. Thus it got supreme control over central Italy. After the third Samanite War the Romans turned their arms against the Etruscans and Gauls who had renewed hostilities in the north. A great battle was fought wherein the Romans inflicted a crushing defeat upon both the tribes. Thus northern Italy was captured. In south Italy, the city of Tarentum was a colony of the Greeks. The Romans conquered Tarentum as well as other Greek cities in Southern Italy. Between 509 B.C. and 239 B.C. the whole of Italy came under Rome, and Roman cittizenship lay open to all the Italians.

With the capture of the whole of Italy, Rome could look abroad for her conquests, and her career of conquest and expansion started.

Carthage was founded as a colony by the Phoenecians of Tyre in 825 B.C. It rose to greatness by commerce and soon became the greatest naval and commercial power of the western Mediterranean. The Carthaginians spoke Hebrew and belonged to the Semitic race of mankind. Many wars were fought between Carthage and Rome. These wars are known as the *Punic Wars.* In the third Punic War (149-146 B.C.) Carthage was badly defeated and Rome became victorious. It was made a Roman province. The Romans controlled its chief trade centres.

Rome also fought two wars against King Phillip of Macedon and freed Greece from the control of Macedonia. Though the Romans did not make Greece, a Roman province, yet it came under their influence. (146 B.C.) The Greek rulers of Egypt also acknowledged the supremacy of Rome. After some time Greece was made a province of Rome. Rome was greatly influenced by the Greeks. According to a historian, "The physical might of Rome had subdued Greece but the mind of Greece mastered Rome." Greek literature became the basis of the education of Roman youths and Greeks were employed as their teachers. Gradually, Rome adopted Greek arts, manners and customs. Thus' "captive Greece captured her captor."

Romans also got victory in war against Syria (191 B.C.) and the Syrian emperor ceded Asia Minor to Rome, according to a treaty.

Internal Revolution in Rome; Downfall of Republic and Rise of One-Man Power: – Tiberius was elected Tribune in 133 B.C. He re-organised the Licinian laws, and introduced several other reforms. His younger brother, Caius, who was elected tribune in 122 B.C., also brought about many reforms. He curtailed the powers of the Senate. After the fall of these two brothers, again there was triumph of aristocracy. There started a tug of war for the usurpation of power which resulted into the rise of one-man power, and power shifted from one hand to the other. Marius, Sulla, Pompey and Julius Caesar became the repository of such power. After the assasination of Julius Caesar (44 B.C.) Antony came to power. He wanted to perpetuate his power but a nephew of Julius Caesar named Octavius came to the front. He got himself elected consul on the strength of military force. He also defeated Antony on the battle-field (31 B.C.) Both Antony and his Queen Cleopatra had reached Actium to fight Octavius, but frightened by the might of Octavius's forces fled from the battlefield. Antony was defeated and Egypt was conquered and made a Roman province. Octavius became the head of the Roman World, and the Republic met its downfall. Again rose the sun of the Empire

Julius Caesar:—Before we turn to Octavius's reign it would be better to make an estimate of Julius Caesar, who was a great man of Rome. He was elected consul in 60 B.C. He conquered Gaul, defeated his rival Pompey and assumed absolute power.

Julius Caesar was probably the great man of antiquity. He was at one and the same time a general, a statesman, a law-giver, an orator and a historian. He thus presents a dazzling picture of the union of many qualities, any one of which suffices to make a man famous among ordinary men. As a statesman his genius was entirely practical. He could appreciate the requirements of the time, as well as the problems of the future Thus he clearly understood that a strong centralised government was necessary to ensure peace and order to Rome, long distracted by party contests. The task of governing the Roman world called for a strong hand and none but an absolute monarch could supply it. Hence he concentrated all power in his own hands and laid the foundation of monarchy. He was the first Roman to tackle the problem of the provinces in the right spirit More than anybody else he clearly saw that if the empire was to endure, it must be built on the loyalty of the provinces and that was why he relieved them from extortion and even admitted some of the provincials to a share in the government. His policy of gradually breaking down the distinc-

tion between Italians and provincials was his most important contribution to Roman statesmanship. On this question he gave a lead which his successors could not ignore. He had a perfect knowledge of what was ripe for development, and was repository of the heroic qualities of courage, patience and endurance needed by a man, who was to raise the fabric of imperialism on the ruins of the republic. As a general he possessed some of the rarest military gifts such as the capacity to adapt himself to changed circumstances at the shortest notice, extraordinary rapidity of movement and the power to command the love and respect of his soldiers. We can estimate his military genius by the fact that he had no early military training and experience worth the name. He began his military career at the age of forty, and rose to be one of the foremost generals of the history of the world

Julius Caesar was assasinated by a group of conspi. tors including Roman noble Brutus, in 44 B.C.

THE GOLDEN AGE OF ROME

Augustus Caesar: The victory of Actium made Octavius (Augustus) the sole ruler of the Roman world. He was a consul at that time. But after his victory over Antony, he proceeded cau iously, and refused the titles of King or Director in order to avoid popular jealousy and suspicion. He gradually united in his person all the great offices of the state

and thus assumed supreme power without any outward show of sovereignty. He assumed the title of Imperator and had pro-consular authority conferred upon him. This made him the Commander-in-Chief of the Roman armies. Next he assumed the powers of censorship by virtue of which he could control the appointments to the Senate. He then received the title of Princeps or "Chief Citizen" which made him the head of Senate. Next he received the title of *Augustus* by which he has been known in later life. His authority was completed by the acquisition of tribunician powers which were conferred upon him for life. Lastly, he assumed the title of *Pontifex Maximus*, and became the head of Roman religion.

His Government (The Principate) : –The system of imperial government, as it was instituted by Octavius, may be defined as an absolute government disguised by the form of a Commonwealth. He maintained the forms of the old constitution and never asserted him too prominently as the master of the state. He gradually took into himself all the chief offices of the state. The old magistrates continued to be elected as usual. The assemblies still met and made laws. The Senate still exercised its functions of general direction and administration.

Thus there was all the outward appearance of a republic but in fact every wish of Augustus was law guised under republican forms.

Organisation of Empire :—The statesmanship of Augustus appears most clearly in his reorganisation of the provincial government in Italy. For purpose of better administration Italy was divided into eleven regions and was governed by the praetor in the city. The provinces were divided into two classes, the senatorial and the imperial. The interior provinces, long conquered and well organised were left under governors appointed by the Senate as before but the more recent provinces and those on frontiers, which were unsettled and so required the presence of an army were governed by officers appointed by Augustus himself. Augustus paid fixed salaries on a generous scale to his governors and thus placed them above the temptation of extortion. The governors of the imperial provinces were strictly enjoined to rule with justice and moderation, and their good examples was followed by the senatorial provinces with the result that oppression and extortion disappeared from Rome. The provincials were brought at par with the Romans.

REFORMS OF AUGUSTUS

The Senate :—Augustus raised the prestige of the Senate by ejecting unworthy members and thereby reducing the number of Senators from 900 to 600. He treated the Senate with the utmost ceremonius respect and referred all important matters of state to its decision.

Social Reforms :—He passed laws intended to check extravagance and licentiousness. He encouraged

family life by severely punishing adultery, by framing strict laws for divorce and by imposing taxes on unmarried men.

His Public Works :—He beautified his capital by the erection of temples and buildings and truly boasted that he found Rome a city of brick and left it a city of marble.

He instituted a fire-brigade for the prevention of fire and took steps to secure regular water-supply to the city.

He had the temples repaired that had fallen into decay and revived the ancient ceremonies to prevent the people from adopting foreign gods and foreign mode of worship.

He established a permanent navy to subdue the pirates and to provide for free transmission of grain to Rome.

Financial Reforms :—Augustus for the first time regulated the finances of the Empire. He compiled a statistical survey of the resources of the empire and on the basis of census returns imposed two kinds of taxes on the provinces. These were the land-tax and a tax on personal property. These two taxes replaced the many taxes levied under the Republic and brought much relief to the people. Italy was exempted from land-tax. Tolls and customs were levied on every road in every city. Mines, quarries

fisheries and salt-works were taken to be state property.

Literary Activity :—Augustus and his minister Maecenas were liberal patrons of learning. In literature, the reign of Augustus was remarkable. Livy wrote excellent prose. He was a great historian too and wrote the history of Rome. His work is full of patriotic sentiments. *Horace* introduced Stoic and Epicurean philosophies through his poems.

Virgil wrote the Aeneid. In this poem he describes the establishment of the Roman State, its traditions, the rise of the state, etc.

Ovid in his poetry, presented the moral degradation of Roman society. Thus the names of Livy in history and of Virgil, Horace and Ovid in poetry give evidence of a wealth of literary production which has made the *Augustan Age* a proverbial expression for a period of literary brilliance and fruitfulness in the history of a civilised country. (For details of the works of Virgil, Horace and Ovid see later pages).

Arrangement of Laws :—Augustus also took part in the compilation and arrangement of laws. He appointed prominent jurists of his time to the courts and asked them to give their opinions as to the legal aspects of the cases. Their opinions took the form of philosophy and science of law and later on became the foundation of Roman Law.

Progress of Science :—During this period a person named Celsus took keen interest in the development of science. He wrote a book entitled 'On Medicine' which was a sort of medical encyclopedia. This book gained much importance during Renaissance period.

Period of Peace and Prosperity :—The greatest achievement of Augustus was the restoration of peace and order to the distracted Roman world. His reign put an end to the bloody strife of contending factions at Rome and the mismanagement and oppression of the provinces. Thus at home and abroad there was the pledge of peace and security. He guarded the frontiers of the empire, checked piracy and established a stable and purified family life, and encouraged arts and literature. The general result was an increase in the prosperity and happiness of the Roman world.

The Roman peace (Pax Romana) was enforced everywhere and this, when contrasted with two centuries of unresting warfare both at home and abroad, inclined the people to regard Augustus as almost a god of peace and prosperity, and his reign (Augustan Age) as the golden age of Rome.

Successors of Augustus:—Augustus was succeeded by Tiberius, Caligula, Claudius and Nero. Of these Nero is regarded as the greatest persecutor of men

and the most unjust ruler of Rome. A great fire broke out in his reign (in 64 A.D.) which destroyed many buildings, temples and works of art. Nero was suspected of having caused the fire but to divert public attention he accused the Christians of having caused the fire and executed a large number of them with horrible tortures.

Five Good Emperors :– Nerva, a member of the Senate, became emperor in 96 A.D. He was succeeded by four other Emperors. Peace and plenty prevailed. Due attention was paid towards beautifying the cities. The last of these five emperors, Commodus, died in 192 A.D.

Period of Turmoil :—The period between 193 A.D. and 283 A.D. in Roman history witnessed the coming to power of many emperors in quick succession, and it was a period of great turmoil.

Peace Re-established :—Diocletian became the Roman Emperor in 285 A.D. He established peace again and the period of chaos and turmoil came to an end. He introduced several administrative reforms. *Constantine* became Emperor in 323 A.D. He rendered valuable services for the cause of Christianity. He also made Constantinople, the capital of the Roman Empire (336 A.D)

Downfall of Western Roman Empire :—The Western Roman Empire had its downfall after Con-

stantine. Foreign invaders destroyed the unity of the Empire. The central treasury became exhausted. The superiority of the forces was also gone. The frequent changes of the Emperors brought political disintegration. The governors declared themselves independent of sovereign control. The officers accepted handsome bribes. The subject nations stopped paying tribute and declared secession.

Eastern Roman Empire and Justinian :—By 476 A.D the Western Roman Empire had completely fell but the Eastern Roman Empire was at the height of its glory. *Justinian* became its Emperor in 527 A.D. and ruled gloriously till 565 A.D. He reorganised the Roman Empire and re-captured those Roman provinces which had gone to the invaders. He made Sicily, Naples and Italy, the provinces of the Eastern Roman Empire. He also conquered some portion of Spain. The most important achievement of Justinian is the code of law known as *Corpus Juris Civilis.* These laws are considered to be one of the most important contributions of Romans to civilisation. After Justinian, the Eastern Roman Empire, also tended towards its fall.

ROMAN CONTRIBUTION TO CIVILISATION

Social and Political Institutions :—The father was the supervisor (*Pater Familias*) of the family, Under him was the large joint-family consisting of

mother, unmarried girls, sons and their wives and children etc. He had complete right over their life and property. A combination of many such families formed the *gens*. It was the duty of the father to see that all the members of the family performed their duties faithfully. Respect was paid to ancestors. The women occupied high position in society. They joined functions, parties, processions and ceremonies. They also appeared before law-courts. The care of children was their primary responsiblity. The girls mostly observed purdah, before marriage. The Romans believed in and worshipped many gods and goddessess of whom these were very important : Mars. Jupiter, Vesta, Janus, Athena, Minerva etc.

As regards the political institution of Rome, these have a long history of development, and have been described in detail in the early part of this chapter. Kingship or monarchy became the first form of government in Rome It was followed by republic. During republic innumerable reforms were introduced. The rivalry between nobles and the commoners i.e. Patricians and Plebians on the point of distribution of rights and powers came to an end and complete unity was established. During the experiment of democracy many offices were established viz. consul, praetor, tribune. Aedile etc. In the same way, constitutional bodies—Senate and Comitia Centuriata—had their rise. After unity at home, Rome successfully entered upon a career of con-

quest and built a large empire. The provinces were given their rights and the provincial-Roman distinction gradually ceased to exist and Roman citizenship was opened to all. The Romans presented the idea of a *World State.* They also framed the code of laws which witnessed its high watermark during the reign of Justinian.

Literature :—The Roman conquest of Greece improvised innumerable teachers and men of learning to Rome. Education and learning witnessed great activity. A Greek named Lucius translated Homer's Odyssey in Latin. Homer's Iliad was also translated. A Roman named Gnaeus Naevius beautifully presented the Carthage Wars in his epics known as "Bellum Punicum". Another Greek Quintus Ennius wrote the "Annales". But the real history of Roman literature begins with the comedies of Plautus (d 184 B.C) and Terence (159 B.C.). Plautus wrote many plays to entertain the Romans during the Punic Wars. Among his characters Menander, was the most important. Later dramatists have been influenced a great deal by the style and subject-matter of these dramatists.

Cicero (106—43 B.C.) was a great orator who criticised the problems of his period in a very beautiful manner. He added laurels to the art of oratory. His compositions namely : "Orations against Catiline" and On the 'Orator', are treasure house of prose.

His political philosophy is to be found in his "On the State" and "On Laws". His letters are also of great literary value.

Horace (65 - 8 B.C.) who was a personal friend of Emperor Augustus Caesar, flourished in the period which witnessed the downfall of the Republic and the build up of the Roman Empire. Most of his poems are satirical and greatly influenced the writers of Renaissance and the modern period of history. His Satires is such a master piece that the world can never forget it. His lyrics and odes were always read with great applause. Some of them are full of patriotic sentiments viz., one in which Horace pays compliments to Augustus Caesar for driving away chaos and turmoil from Rome and reinstating peace and tranquillity.

Virgil (70 - 19 B.C.) was another important poet of Rome. He was also the representative of the age of declining republic and rising empire. He had complete command over his mother tongue. His *Eclogues* is very famous. In the fourth Eclogue the child whose birth he mentions, and whose coming had to bring peace and tranquility, was most probably Augustus Caesar. According to some, the the child was Jesus Christ. Virgil has also presented the condition of Italian peasantry in a very beautiful manner in his *Georgics*. The picturesque scenes of Italy come before the eyes, as soon as one goes through the lines of this poem. His greatest

achievement is *Aenid.* In his world known epic Aenid, the poet has described the glory and greatness of Rome. Virgil very handsomely describes the greatness of Augustus Caesar in these lines :—

Here is the man you oft have heard promised.
August Caesar, born of god, to found anew
The golden age in Latiums fields
Where once Saturn ruled.

Virgils poems put a new life and a new soul in Roman people.

Ovid (d. 17 A.D.) has depicted moral depravation of Rome in his "Art of Love". His "Metamorphoses" consisting of fifteen volumes is a collection of tales from Greek mythology "Medieval writers like Boccacio and Chaucer borrowed much from him, and the painters of the Renaissance turned to the "Metamorphoses" for the inspiration for their magnificent scenes". Ovid was a master of style, unequalled in the Roman World.

Pliny the Younger (d. about 114 A.D), wrote a large number of letters in accomplished style. He used superlative rhetoric in his letters His letters depict the picture of Roman life during Empire. His description of the eruption of Vesuvius (79 A.D.) is very famous.

Many works were written on philosophy as well. Cicero wrote "On the nature of gods" and "On old age". Epictatus wrote about 100 A.D. his

"Discourses". Emperor Marcus Aurelius wrote "Meditation" and Seneca wrote "On Brevity of life" and "On Clemency".

Juvenal and Martial :—Both Juvenal and Martial carried the satire of Horace to perfection. Juvenal (d. about 135 A.D.) made the upper classes of Rome, deeply engrossed in luxury, his targets for attack. Martial (d. about 104 A.D.), wrote epigrams depicting the same corrupt conditions.

Historiography :—Historical literature also developed in Rome. The most prominent historians of Rome were Julius Caesar, Livy, Tacitus and Suetonius.

Julius Caesar (d. 44 B.C.) wrote the "Gallic War" consisting of seven volumes. It describes the conquests of Gaul. Julius Caesar has described the civil war during the later period of his life in his work "On the Civil War".

Livy (d. 17 A.D.) is considered to be an excellent and topmost Roman historian His 'History of Rome from the Founding of the City' consisting of 142 volumes describes the history of Rome upto A.D. 9. "Livy was an intense patriot ; he wrote to glorify the republic and to extol the virtues of its great men. His language is vigorous and theme... elevated".

Tacitus :- The history of Tacitus (died 117 A.D.) the 'Annals' begins with the times of Augustus

Caesar. His other work 'Histories' begins A.D. 68. Most of the information regarding the first century of the Roman empire is gained through these two books. Tacitus also laments over the moral decay of the Romans. He also mentions the tyranny of Roman Emperor Nero. One peculiar feature of his writings is that personalities dominate the events in it. His book 'Germany' describes the history of the German tribes. Throughout his writings, Tacitus, delivers moral lessons, perhaps to incite the Romans to improve their character.

Suetonius :—Suetonius (d. about 105 A.D) was a very influential historian of Rome. His chief work was the 'Lives of Twelve Caesars' beginning with Julius Caesar and ending at Domitian. As regards the contents of this book, it is full of details as well as common place talks and gossips. Suetonius is well known for his little biographies given in his 'Lives'.

In the history of civilisation these literary pieces bear a very important position because they influenced the civilisation of the middle ages as well as the Renaissance.

Roman Art :—Roman art also owes a great deal to Hellenistic Greece, as their education and literature. The Romans developed architecture and sculpture to a great extent. During the Principate 'Roman art first assumed its distinctive character as an ex-

pression of national life.' The Roman Emperor, Augustus constructed innumerable edifices and he was right to claim that 'he found Rome a city of brick and left it a city of marble'.

Architecture :—Roman architecture was an expression of national life and was 'designed to symbolise power and grandeur'. The chief elements in their building construction were the vault, the round arch, the dome, also Corinthian-style columns which were to be found in the numerous temples. The building materials consisted of bricks, stone, concrete and marble.

Another characteristic of Roman architecture was its utilitarian character, i.e., most of the buildings constructed were public buildings. theatres, baths, race courses and residential houses. Amongst the most prominent buildings of Rome were the *Colosseum* and the *Pantheon*. Colosseum was an amphi-theatre which could accomodate 50.000 spectators at the gladiatorial combats. Pantheon is one of the largest structures of ancient Rome, still preserved. It was built in the first century A.D. "It's vast dome of concrete is 140 feet in diameter, with its highest point the same distance from the floor. At the top of the dome is a circular opening 30 feet in diameter, the sole means of lighting the immense interior. The wall supporting this dome is a ring of concrete over twenty feet thick. The porch has sixteen Corinthian columns on which rests a pediment.

This building is the greatest achievement in ancient concrete construction ; in 1,800 years it has required only a few minor repairs".

The Romans were good architects and excellent engineers. They constructed beautiful roads, heavy bridges, aqueducts, canals, ovens, water-works, mills, gateways, walls, houses, market places, temples, theatres, fountains, etc. Roman roads were very skilfully laid and "several layers of stone and concrete were prepared and surfaced with stones so carefully hewn and fitted that water could scarcely trickle between them".

The most prominent architect of Rome was Vitruvius Polio who wrote a book entitled "On Architecture" dealing with engineering and architectural problems. He, alongwith many other architects of Rome, used Corinthian style on account of the fact that the Romans relished luxurious specimens very much. They had no charm in simple and plain constructions.

Sculpture :—Sculpture was also characterised by the same features as architecture. It was also representative of national glory. But since the Romans were a realistic people it was not possible for them to produce such master-pieces as the Greeks did. Though the Roman sculptors tried their their best to copy Greek specimens yet their productions could not bring the Greek effect. A panel

of Roman carving of this type on the "Peace Altar" set up in the forum, during the Principate of Augustus to commemorate the establishment of universal peace, presents an allegory in which Tallus or Earth, a goddess "is seated holding two nude babes. A cornucopia of fruit and flowers is also upon her lap. At her feet is a cow and a sheep. On her left is water, a male figure in front of whom water is gushing forth from the ground. On her right is a female figure, representing air, who is seated on a flying swan. Air, riding backward on a swan too small to carry her, is out of harmony with the stationary figures of Earth and water. Another disagreeable feature is the drapery over the bosom of Earth, which hangs unnaturally from her breast. The figures, undeniably pleasing in themselves, are marred by inexact details and spoiled by a lack of ground harmony".

The Romans mastered the art of producing sculpture specimens with the help of marble and wax.

Painting and Mosiac :—Painting developed considerably but few specimens have survived of this branch of art. The specimens found on the walls of Pompey are very fine and reveal an ability to portray the human body gracefully in all its difficult positions. Perspective was understood and applied in painting large groups and scenes 'from nature' which very

much resembled the fresco paintings of the Middle Ages. Roman artists skilfully produced 'Spirited scenes in mosaic for the walls of public and private buildings'.

Roman Science:—The Romans did not contribute any thing in original to the theoretical sciences, but they tried their best to make full use of the Greek storehouse of scientific knowledge, and devoted themselves to the study of practical and useful sciences such as Engineering, Medicine etc.

Frontius who lived in the first century A.D. wrote a scientific treatise 'On Aqueducts' which reveals 'extensive knowledge of geometry and a basic understanding of scientific ideas as well as their practical application.

Pliny the Elder, wrote the '*Natural History*', a remarkable book, a kind of encyclopedia dealing with various sciences including gardening and medicine. It also discussed fine arts. The chief value of this work lies in the fact that it discusses about twenty thousand topics concerning almost all branches of scientific knowledge. The work is of great importance to history of civilisation, because it contains a vast amount of information upon many aspects of private life and all sorts of classical lore.

Seneca, a philosopher, also wrote an encyclopedia of Pliny's type.

Medicine :—Celsus, who flourished during the age of Augustus Caesar, wrote a Classical book 'On Medicine'. This book deals with medical science as it existed in his day but in addition he discussed the achievement of earlier physicians from the days of Hippocrates, setting an example for histories of medicine.' 'Celsus made an accurate diagnosis of meningitis and appendicitis" His book 'On Medicine' a remarkable outline of medical science and practice, proved very useful to the concerned men during Renaissance. This book discusses ordinary as well as plastic surgery.

Galen :—(128—199 A.D.) was the greatest and 'most influential physician of classical antiquity'. He spent most of his life in Rome and influenced medical practice a great deal. After having mastered Greek medicine he pursued the career of research and experiments and succesfully tried to explain the the functions of kidneys, cerebrum and the spinal cord. He also explained breathing and character of the pulse. He also differentiated between nerves and muscles.

Discorides, a Greek, who settled in Rome, wrote a book entitled 'Herbal'. He described the medical properties of about 600 plants in this book.

Strabo, a Greek scholar who reached Rome about 29 B.C. wrote "Geography" in 17 volumes. Strabo's 'Geography' gave the fullest description of the world of his times.

Ptolemy, who was a great astronomer of Hellenistic times and is known for his work the 'Almagest', influenced studies in astronomy in Rome.

Sanitation, Medical Facilities, Water Supply etc.— It appears that Romans had a very nice central distributing system of water in the cities. Great sewers were also constructed. Drainage systems were a common feature of all the cities. The Romans also developed an extensive system of hospital organisation. Large hospitals were constructed, viz., hospital at Neusson on the Rhine.

Philosophy :—Philosophy was not very popular amongst Romans, in the beginning. 'Being a practical people, they took little interest in abstract thinking. They developed no new schools of philosophy but drew their ideas from the Hellenistic East' where two schools of philosophy had lately flourished namely Epicurean and Stoic.

Epicureanism was the teaching of Epicurus (died 270 B.C.) which endeavoured to satisfy the questioner by its doctrine of pleasure. Epicurus thought that the universe is composed only of minute atoms, as Democritus had taught, and that all things in it are but combination of such atoms. Such combinations are formed by 'Chance, and not by design, the will of the gods or the mind of man. Epicurean teaching was pure materialism'. Omar Khayyam summed up this philosophy in three words "Eat, drink and be merry".

Epicureanism, a pleasure-seeking philosophy as it was, appeared to the wealthy young nobles who disliked all the old disciplines. Lucretius presents this philosophy in his 'On the Nature of things'.

Stoicism was founded by Zeno (died 258 B.C) a Semite from Cyprus. He placed 'Virtue' on the top of every thing, even above the search for the physical secrets of the universe. This philosophy appealed very much to the serious Roman who had respect for old and tried ways. The first able writer to champion the Stoic doctrine in Rome was Cicero, who wrote 'On Old Age' 'On the nature of gods', etc. Epictetus taught this philosophy in Epirus about A.D. 100. He wrote "Discourses". The Roman Emperor, Marcus Aurelius also championed this philosophy and wrote the "Meditations". The most prominent exponent of Stoicism in Rome was Seneca, a Spaniard who lived in Rome till his death in A.D. 66. He wrote many tragedies of which 'Medea' is the best known. Amongst his philosophic writings which are dominated by ethical consideration are his essays 'On Anger', 'On Clemency', and "On the Brevity of life".

Roman law : -There is an interesting story behind the development of Roman Law. It has a long history too. As has been described earlier, codification of law started in Rome, about 450 B.C. and existing laws were modified, and were known as "law of Twelve Tables". In later years, especially during

Republic, these laws underwent drastic changes to suit all classes of society, and almost all the rules were overshadowed by new ones, but the spirit remained there. The new laws developed under the influence of customs and traditions, the teaching of Stoic philosophers, decisions of judges and orders of the praetors. The praetors were authoritarian Roman magistrates. They had the jurisdiction to define and interpret the laws. Augustus Caesar authorised prominent jurists to give legal opinion in respect of cases under hearing in law Courts. The legal opinions of these jurists became the basis of the philosophy and science of Roman law. The laws which were framed under the influence of these jurists were of three kinds :—

(i) "Jus Civile" i.e. laws relating to Roman citizens (ii) "Jus Gentium" i.e. international laws applicable to all people residing in Roman territory. This law permitted slavery and right to own private property. The "Jus Gentium" also developed under the influence of Stoic philosophy. The Stoic doctrine that by "nature" all men are equal became its basis and helped to make universal Roman law. (iii) "Jus Naturale" i.e. natural rights of man. These laws also developed under the influence of the Stoic philosophers who believed that right and just laws are only those which protect the natural rights of men. The natural rights are older than the State itself and therefore the ruler has no power to amend

or cancel them. If any ruler cancels these rights, he is a tyrant.

Codification by Justinian :—The codification of Roman law, in the true sense, was made by the Byazantine (eastern Roman) Emperor, Justinian (527-565 A.D.). He set down in logical form the whole body of Roman legal principles, preserving it for the instruction of future generations. Justinian appointed a committee presided by the celebrated jurist Tribonian, to sift, arrange, reject the obsolete and clearly state the laws of Rome. Their work came to be known as the famous *Corpus Juris Civilis*. It consisted of the following parts :- (1) Codex, containing Laws and decrees ; (2) Pandects, giving summaries of laws and (3) Novels or new laws issued by Justinian.

"This logical and coherent body of legal prinples clearly regulating the relations of man with man is of the utmost importance in the history of civilisation".

Such were the chief contributions of Roman civilisation. Amongst these, the codification of Roman law was 'undoubtedly of more lasting significance' then the arts, letters and sciences. Let us now turn to the study of medieval culture which followed the Roman civilisation and preceded the great intellectual awakening—the Renaissance.

CHAPTER VII

MEDIEVAL CULTURAL BACKGROUND

The period which begins after the downfall of the Roman Emperor, till the coming of Renaissance, about a thousand year later, is considered as the medieval period of Western history. One would find that whatever developments took place in this period, they were greatly influenced by Christian Church, therefore presently we shall study briefly the history of Christian Church and the influence it wrought on the various aspects of medieval life.

Christianity: – Christianity begins with Lord Jesus Christ who was born of Virgin Mary, about two thousand years earlier (according to an estimate 4 B.C.) at Bethlehem near Jerusalem. Though we do not know the exact date of his birth, death, his early life etc., yet this much we know that he started the missionary work at the age of thirty. For this purpose he lectured at various places and also performed miracles. During this period the condition of the Jews was very pitiable. They had lost the government of Palestine but even that did not prove an eye opener to them and they did not pay much heed to teachings of Lord Jesus Christ and

therefore he could not attract many persons to his fold, and those who joined him at first call, mostly were ordinary people. The educated and influential class of the Jews, fearing of the growing influence of Lord Jesus Christ, and having failed to get an earthly state established for the Jews at Judea by him, accused him before the Roman governor, Pontius Pilate, of 'stirring up a revolt against Rome and blasphemously claiming to be God. He was tried, adjudged guilty and orders were passed for his his crucification, a shameful death reserved at that time for the very worst criminals'. According to the Christian belief he was crucified and died in A.D. 29 ; he had Resurrrection after his body had lain three days in the tomb, ascended the heavens and now sits on the right side of God -the Father. After this event, the number of followers of Christianity considerably increased but they met much persecution at the hands of the Roman Emperors, till at last they got relief in A.D. 313, when Emperor Constantine issued the decree of Milan, decclaring complete freedom of faith. Christianity reached its high watermark, by the end of fourth century A.D., and it became the faith of the majority of the Roman Empire. Gradually, the barbarians—the Celts, the Slaves and the Frank tribes also accepted this faith. Charlemagne the Frankish Emperor did his best for the progress and prosperity of Christianity. By the eighth century A.D. Christianity

reached England, Ireland, Germany and most of the Western Countries.

Christian Church :—It has been said that no other institution of medival Europe exerted so powerful an influence as did the Christian Church : all the Christians belonged to it The Church spoke with fullest certainty about man's eternal life. It taught a system of morals that were binding in every human relation. It guided intellectual activity, for it developed theology, philosophy, ethics, literature and art'.

The church was the company of all who professed Christ, partook of the sacrament,[1] and were governed by lawfully appointed priests, who functioned under one visible head, the Pope, or bishop of Rome. According to catholic teaching this church was established by Christ himself, while on earth, who gave Peter the authority to "to Loose and Bind". Christ was king of his church and fisherman Peter was his liutenant. The dignity conferred upon Peter passed to Peter's successors, the bishops of Rome. 'To discharge its mission as teacher of religion and morals and administer its sacraments the church evolved an elaborate organisation', with Pope on the top and Parish priest in the bottom.

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1. A means to carry out religious instructions, an external sign for inner grace ; seven in number—baptism, confirmation, penance, Holy Eucharist, matrimony, extreme unction and Holy orders.

The Franks and Charlemagne :—It has been described in the preceding chapter as to how the Romans had their rise and fall. After the downfall of the Roman Empire, the barbarians gained great importance in medieval Europe. Amongst all the barbarians, the Franks were the most intelligent and strong, also cultured. They made Gaul as their Centre (about A.D. 481). Their leader was Clovis. He alongwith all his followers accepted Christian faith. After his death, his successors played puppets in the hands of their ministers and later the ministers themselves usurped the sovereign power. They were known as Carolingian. Their leader was Charles Martel. His son. Pepin III became King in A.D. 571. He helped Pope Stephen II against the revolting Lombard people and also granted him a large estate He was a good general, an efficient ruler and a good administrator. During his reign he fought several wars and extended the limits of his empire. He also introduced many reforms in administration.

Charlemagne :—He ruled from 768 to 814 A.D. During this period he made many conquests and served the cause of Christianity. He forced the Saxons of the Rhine river territory to accept Christian faith. He helped Pope Hadrian against the revolt of Lombard people and defeated the Lombards. He doubled the size of his kingdom he had inherited. By the last days of his life his empire included

France, Holland, Switzerland, Belgium, North Eastern Spain, half of Germany and Italy upto Rome. Charlemagne was responsible for the political and religious unity of Western Europe. He united all the Christians of Western Europe by putting them into one large empire under him.

Charlemagne was a good administrator, therefore he introduced many reforms in administration. He appointed Dukes and Counts for the administration of provinces and districts, respectively. He appointed officers known as Missi Dominici for the censor of the general people and the magistrates. He also established a Parliament (*Diet*), which met during spring. Charlemagne issued all laws after the approval of Diet. He also did much for the propagation of education and learning. He opened schools and chartered teachers from foreign countries. His reign witnessed much architectural activity. Many churches were constructed.

FEUDALISM : ITS RISE AND FALL

Feudalism, is one of the chief characteristics of medieval Europe. 'Feudalism or feudal system was not established by any decree of the King or in virtue of any general agreement amongst the land owners. It grew up gradually, and irregularly without any conscious plan on ones part. It was a natural product of time during which it flourished. Its development was helped by the absence of any strong

central authority for protection of life and property, after the downfall of the Roman Empire. Further, the violence and chaos which followed for about two centuries after the death of Charlemagne contributed greatly to the development of feudalism. In the general absence of all central authority during the period, Western Europe, in order to save itself from extinction, had to organise and defend itself on feudal lines. Thus, feudal system was a means to save society from complete disorder and chaos'.

Before we examine into the various causes of the rise of feudalism, it is better to understand the composition of medieval society. The major part of medieval European society was constituted of the peasants and the medieval economy was chiefly agricultural. The peasants formed ninety per cent of the total population during the reign of Charlemagne. The remainder ten percent included the nobles, feudal lords (persons holding landed estates), church officials etc. Since most of the people were cultivators, they lived in the villages. During the Roman Empire, the centre of interest were the cities and now they shifted from the cities to the villages.

Rise of Feudalism :— The various causes of rise of feudalism were :—(1) The attacks of the barbarians after the downfall of the Roman Empire led the people to think of their protection. (2) The Frankish ruler Charles Martel started organising

an army to give battle to the Muslims (Crusades). Since he had not much cash, he had to award fiefs or landed estates to soldiers. (3) Charlemagne, through his administrative reforms had created the offices of Dukes, Counts etc. These officers became estate-holders as soon as the Frankish empire showed signs of decline. (4) After the death of Charlemagne, barbarian invasions became more frequent and it was not possible for the weak successors of Charlemagne to provide for the protection of the life and property of the people, therefore the people looked anxiously towards nobles and feudal lords (estate-holders) for their defence. The landholders were also in great need of workmen for their lands. Thus the two problems were solved the people were assured of defence and the land holders got workmen to make the feudal system complete. It was perhaps on account of an agreement of protection and security guaranteed by the land holders and service on the landed estates by the people, that feudalism was born.

Gradually, a very complicated system developed. One person became a land-holder, at the same time a tenant and thus arose various relationships of the bigger and the smaller lords and workmen, and the composition of feudal society became thus : The king was the keystone on the top and below him the stones of arch went down in layers of Dukes, Counts, Barons, Viscounts, Castellans, simple lords

and freemen to the foundation of peasants half buried in the earth to which they were bound. Each tier of society held land from one above and was tied by a mortar of duties above and rights below save at the bottom where there were duties and no rights". Thus it becomes clear that there were various grades of feudal lords, each owing allegiance to the other of the higher grade The condition of the peasants was very miserable. They had to work day and night but got very little for their subsistence and whatever they got for subsistence from that even they paid for the grinding of corn at the lord's mills and for the baking of bread at lord's bakery which were compulsory. At times, they were also called for forced labour. They had to enrol as soldiers in time of war. The landlords levied many other taxes which made their life very poor and miserable. Amongst the important ceremonies attached to feudalism were Homage and Fealty. These were performed amidst great celebrations when the Vassal (Land-tenant) took the oath of allegiance to his lord.

Fall of Feudalism :—Many factors were responsible to bring about the downfall of feudalism. The chief among them were :— (1) The rise of monarchies and national governments. The rise of Kings again led to the extinction of feudal lords whose power and authority was taken from them. (2) The religious wars, known as Crusades also helped

a great deal in bringing the downfall of feudalism. The landlords were incited by the Pope to fight for the cause of Christianity. Their joining war meant exhaustion of their finances and man-power resulting into the sale of their landed property and depopulation of the manorial estates. (3) The peasants also got tired of the tyranny of feudal lords. They wanted to get rid of their undesirable yoke. (4) The growth of cities led to the shifting of population again from the village to the cities. Agrarian economy was substituted by industrial economy. (5) Since the churches and church Fathers also owned landed property, it was natural that they came into clash with the feudal lords. They wanted to get rid of their opponents and wanted to see their powers curtailed. (6) The social and intellectual revolution which came over Europe in the later part of the Middle Ages, let loose such forces which sounded the death knell of feudalism.

CRUSADES : CAUSES AND RESULTS

The Holy Land is of the the most important holy places of Christians and Muslims both. The Christians occupied it till 637 A.D. when the Muslims conquered it during the period of Hazrat Umar. Since that time it remained a part of the Islamic empire. The Islamic State treated the Christians with approbation and no restrictions were imposed upon them. They could move about freely and make correspondence. The Christian visitors from

foreign places were always welcome to the Holy Land and they were treated as guests. After the establishment of Fatmid rule in Egypt, many Christian traders also began to visit the Holy Land. They were also treated very cordially, but they proved to be very orthodox and communal in outlook. The approbation and open-heartedness of Muslims could not impress upon them and they burnt within themselves to see the Muslims in the Holy Land. Their hearts were impure, motives selfish and attitude wholly communal. When they returned to their home, they related fabricated stories of atrocities upon Christians at the hand of Muslims in the Holy Land, thus inciting the Christians of Europe to rise up in arms against the Muslims and deliver the Holy Land. The tragic wars fought between the Christians and the Muslims are known as *Crusades*. The Christians called them Holy Wars because they thought that sanguine path—for reoccupation of the Holy Land which they were unreasonably treading was holy. The Christian crusaders followed the path of atrocities and cruelty: they burnt the cities, and made wholesale slaughter.

Causes of Crusades :–(1) The Christians held many holy places common to Muslims and Christians which were situated in Syria and Palestine. The Muslims conquered them during the period of Hazrat Umar. The Muslims thereafter treated the Christian natives with approbation and gave them fullest freedom of movement, correspondence, worship etc., but the visitors especially Christian traders

who came to visit Holy Land, when they returned to their home, narrated false stories of atrocities upon Christians in the Holy Land and thus incited the Christians of Europe to rise up in arms against Muslims. (2) Pope was the religious leader of the Christian world. The Church organisation, on the whole was opposed to the Muslim rule on the Holy Land, so they incited the Christians to go on war against the Muslims. (3) Roman Pope was of the view that if the Eastern Church of Constantinople is saved from Ottoman incursions, the authority both over the Eastern as well as Western Church will be his. (4) The Byzantine Emperor of Constantinople appealed for help of the Christian rulers of the West. Pope and the church immediately approved this measure. (5) The Muslims inflicted severe blows to the imperialism of Christian Europe viz., conquered the Asian and African strongholds of the Byzantine Empire. Andalus (Spain) was also taken. (6) Since political disintegration was on the ascendant in the Muslim world, the Christians took it as a golden opportunity. (7) The Christian traders could not see with approval, the prosperous trade of Arab Muslim traders. They wanted to expand their business, therefore they narrated false stories of Muslim atrocities upon Christians in the Holy Land. (8) The proverbial wealth and beauty of the East also became charm of an invasion upon Muslim territories. (9) The Christian Crusaders included in their fold many criminals and bankrupts since the

Pope had declared that such persons joining the Crusades would be forgiven. (10) The immediate cause of the crusades was the declaration by Pope Urban II of a 'holy war' against Muslims, on Nov. 26, 1094 A.D. at Clermont (Eastern France). He assured the intending participants that their past sins would be washed away and they will get a place in heaven in the hereafter. This proved to be the start of the Crusades.

First Crusade :—An invasion on Palestine put immense religious zeal in Christians all over Europe. The promise of heaven was there. The bankrupts' debts were to be treated as paid The criminals' sentences were to be cancelled and they were to be pardoned. The cultivators hoped to get rid of the yoke of feudal lords. The missionaries expected to get a vast field for propagating their faith. All such people joined and gave battle to the Muslims. Many nobles, lords and princes were leading the armies on the part of Christians. About three lacs crusaders marched to Palestine to recover the Holy Land. In a battle that ensued, the Christians got victorious. They captured Jerusalem (1095), and massacred about sixty thousand inhabitants of the Holy Land. Much innocent blood was shed. A feudal kingdom was established in the Holy Land.

Second Crusade :—The Christian crusaders landed this time in Antioch and advanced towards Damascus. They were forced to retreat by Nuruddin. (1174 A.D.),

Third Crusade :—The third crusade was led by Richard of England, Fredrick of Germany and Philip Augustus of France and it seemed that the Christians would inflict a very serious defeat upon the Muslims this time. But there rose among Muslims Sultan Salahuddin Ayyubi as leader who was bent upon recovering Jerusalem from the Christians. First of all he tried to negotiate terms with the crusaders but the crusaders were bent upon fighting, therefore Salahuddin Ayyubi besieged the Holy Land. Within a few days after the siege was laid, the Christians requested for mercy. The Sultan allowed the Christians to live in Jerusalem as peaceful citizens, and ordered the crusaders to go back to their homes within forty days. He levied a nominal fine over the crusaders. Thus Jerusalem was recovered after about ninety years (1187 A.D.) since it had been captured by the Christians after the first crusade in 1095 A.D.

Several crusades were launched by the Christians including one children's crusade in 1212 A.D. but they never succeeded in gaining any Muslim territory. In 1290 A.D. the Mamluk Sultan captured Acca, which was the last battle field of the crusaders. And thus Syria and Palestine were cleared up from the blood-thirsty crusaders.

Results of the Crusades : (1) Since the East was repository of culture and civilisation, the Christians came in contact with the rich art and

literature. The treasures of wisdom which they carried to their land helped a great deal in throwing out darkness of Europe. (2) All the big feudal lords of Italy and France met their downfall. The monarchies were established again and thus way was paved for enlightenment. Chaos and insecurity had their end. Peace and prosperity became rampant. (3) Trade relations were established between Asia and Europe. (4) European i.e. Western architecture was greatly influenced. The buildings constructed in Europe in this period speak of this influence. (5) Western litrature was influenced. The poets got new subjects to deal with. (6) The East developed a sentiment of hatred towards the West. A permanent gulf was created between Muslims and Christians. The atrocities of the crusaders brought bad name to Christians in general and it became a permanent blot on the history of Christianity. (7) The importance of Pope and the church increased considerably in Europe. (8) The clergy became landlords as well. They began to lead luxurious lives. Their character also degenerated on account of wealth so got. (9) Innumerable innocent souls were killed, inhabited areas were depopulated and much damage was caused by the Christian crusaders to the flourishing cities. Constantinople was put to fire.

LATER MIDDLE AGES

Rise of Cities :—The early part of the Middle Ages was a feudal age, the chief characteristic of

which was Manorial system, i.e., centre of life were the villages and the colonies sprung up round the lord's house or castle. In the later middle ages, i.e., after about 900 A.D. a sort of change crept in and the importance of city life became comparatively more than the village life Agrarian economy and barter were replaced by industrial and money economy. Trade and commerce flourished and in almost all the areas of Europe, cities sprang up. Trade was limited in the lord's manor, in the cities grew up large markets. The cities grew by the side of roads, rivers or on the meeting places of rivers or near the seaside, in order to facilitate growing trade and commerce. Amongst the newly inhabited cities most prominent were ; (in Northern Europe) Reims, Ghent, Burges, Brussels ; Antwerp, London, York, Nuremburg, Humburg ; Copenhagen etc. The cities of Marseilles, Bordeaux, Paris and Cologne which were established during the Roman Empire very much flourished. Trade and industry prospered very much in three Italian cities – Venice, Genoa and Florence. Florence became the centre of art and learning.

In the cities emerged the guilds of various industries where the workmen produced many types of goods. Sometimes the cities were controlled by these guilds. The tradesmen forming the guilds had secured freedom from the lords. The development of trade and industry also helped in realising the dignity of labour and very often medieval princes

and princesses could be seen doing their work at home. The wealthy traders spent their wealth for providing themselves with luxuries and constructing for themselves beautiful houses From these cities arose parliamentary democracy. Amongst these cities, the cities of Italy played a very important role in bringing about an intellectual revolution in the thirteenth century – the Renaissance.

Rise of Universities :– Later middle ages had well recognised the importance of education and learning, with the result that many institutions of higher learning were established. In the early part of the middle ages most of the education imparted in Europe was of religious nature, but with the contact of the Muslims in Spain, secular attitude developed in the domain of education and learning. Thus grew up the universities in Europe. These got affiliation from the Pope and this is a sufficient proof to show their religious foundation even in the later middle ages. The subjects taught in such universities were theology, mathematics, medicine, philosophy, law etc The oldest university was Salerno in Spain where only medicine was taught. The twelfth century witnessed the establishment of two universities, one at Paris meant to teach religion, the other at Bologna, to impart instruction in law. After these, many such universities were established in Europe viz., Oxford, Cambridge, Rome, Naples, Prague ; Vienna, Hiedelburg, Cologne, etc. The students coming to join

the universities formed their associations and took lessons from their teachers. These institutions in their early stages had no permanent building of their own, hence accomodation was requisitioned on rent.

MEDIEVAL LEARNING : Scholasticism

As stated earlier, the religion was a dominant force in the medieval period, the Christian Church dictated its terms everywhere and no opposition to its teachings was to be tolerated. But with the coming of the later middle ages such teachers came forward who tried to reconcile reason and religion, logic and religious dogma. They also tried to free learning from the fetters of religion but they never opposed Christian doctrines and morals. The philosophy of these teachers is known as *Scholasticism*. According to Lucas the term 'Scholasticism' is usually appiied to the philosophy, science, and theology of the Middle Ages, and the scholars who held to its teaching are called 'Schoolmen' because they taught in cathedrals and monastic schools in science scholastic philosophers relied upon Aristotle, Galen and Ptolemy "... their philosophy reveals profound insight, so their logic, metaphysics, psychology and ethics. Their theology was based upon faith as well as reason. It produced a vast body of learning, which sets forth the highest aspirations of medieval thinkers"

Of the Scholastics the most prominent were

Pierre Abelard, Albertus Magnus, Thomas Acquinas Roger Bacon and Dante.

Abelard (1079-1142) created a deep impression on the intellectual and educational life of his day. He looked at problems too much as a logician, disregarding metaphysics. Abelard was a great champion of freedom of thought. He said, "A doctrine is believed not because God has said it but because we are convinced by reason that it is so".

Albertus Magnus (1193-1280) took keen interest in science. He mastered the scientific knowledge of Aristotle and Ptolemy and added something from out of his own observations. He studied Botany very successfully. He was also interested in Zoology. He critically studied insects, fish, birds, geography, elementary chemistry, medicine and astronomy. He said, "The aim of the natural sciences is not merely to accept the statements made by others but to investigate the causes which are at work in nature.

Thomas Acquinas (1224-1274) was the most distinguished intellect of the later middle ages. He solved the difficult problem of realism and nominalism. He wanted to show the rationality of the Universe and to establish the primacy of reason. He had full confidence in the ability of man to know and understand this world. His attitude towards religion was intellectual and according to him piety was more concerned with knowledge than faith.

Roger Bacon (1214-1292) was the greatest of all writers to produce a work that fully represents medieval culture at its very height. Dante's *Divine Comedy* can be prescribed as a useful textbook for the study of the history of civilisation of the middle ages. 'The Divine Comedy' shows that all elements of medieval society, whether priest, noble or towns man shared in scholastic philosophy, Roman law, Galenic medicine and the Christian faith."

MEDIEVAL ART : Romanasque and Gothic

In the early Middle ages art did not progress very much but after about A.D. 1000, a great change entered the field of art. In this period architecture witnessed great development and glorious buildings were constructed. These were known as *Romanasque* because these reminded one of the buildings of the Romans. The best specimen of the Romanasque style is the Cathedral of Pisa, constructed in 1093 A.D. Another notable building constructed in the style was the Abbey Church of Cluny, built by 1131 A.D. This building was constructed very open and spacious. The Romanasque buildings have been constructed in round arch.

The art of the last three centuries of the Middle Ages, i.e., twelfth, thirteenth and fourteenth centuries is known as *Gothic*. This style of architecture is so fine that art critics sometime declare it superior to even Greek masterpieces. Gothic

architecture was chiefly meant to decorate the urban areas and buildings like cathedrals, and bishop's churches were constructed in this style. The main elements of this form were pointed buttresses. These buildings were also characterised by delicate tracery in stone, carved facade and multiple columns. Amongst the best specimens of this style are Church of St. Danis in the north of Paris, Cathedrals of Reims, Paris and Amiens and Sainte Chappele constructed opposite the Notre Dame of Paris.

Thus we had a bird's eye-view of the social, political, economic institutions, art and learning of the Middle Ages. There were so many things which deserve great admiration, but it seems, these could not adjust themselves to the changing needs of the society and therefore came in the sweep of an intellectual revolution which had its beginning in thirteenth century Italy and spread throughout Europe by the end of the sixteenth century- the Renaissance. We shall now devote ourselves to the study of Renaissance in the following pages.

CHAPTER VIII

THE RENAISSANCE

The Renaissance :—The Renaissance is an age of profound change in medieval ways of thinking. 'Formerly, when scholars taught that the Middle Ages were a barren period, it was asserted that a rebirth, or renaissance, of civilisation took place in Italy after 1300. It was thought that a new era dawned during which the good features of modern life came into existence. But this view is no longer accepted ; the term *Renaissance*, instead of meaning a rebirth of civilisation, merely stands for those significant cultural changes which developed in Italy after 1300 and spread to other parts of Europe before 1600'.[1]

Thus Renaissance was a period of transition from the medieval to the modern times. Though it means 'rebirth', yet it was not a rebirth in the slightest sense. It was also not simply a return to classical antiquity—the ways of Greece and Rome —but it was an age of expansion geographical,

1. E. V. Lucas, A Short History of Civilisation, Page 516.

put 24 panels on them and successfully carved scenes from the New Testament. On other two doors he carved scenes from the Old Testament. These are considered to be wonderful achievements of the sculptors' art. Donatello produced the statue of St. George in St Michael Church of Florence. His productions entitled *David* and *Gatamlatta* also deserve special mention. Mantegna had a great mystery over the use of perspective. Michelangelo produced marble *Pietta* in church of St. Peter. His *David* is a superb production.

Architecture :— Brunelleschi (d. 1446) was the remarkable architect of Renaissance. A versatile artist, he constructed numerous graceful edifices The dome of the cathedral of Florence is 138½ feet in diameter. In Florence, particular attention was paid to the construction of domestic palaces comprising of two or three storeys with spacious court. Amongst such palaces the most beautiful is the Palace of Cosmo de' Medici, constructed by Michelezzo. Alberti (1404-1472) constructed the beautiful Rucellai Palace. Bramante produced his architectural specimens in Rome during Renaissance viz., the church of Tempietto. St. Peter's church in Rome is the most magnificent building of this period. Bramante, Michelangelo and Raphael all devoted their skill for the creation of this grandiose house of worship of Christians. Palladio developed a classical style and constructed the townhall of Vicenza.

church held anybody for the discovery of a new idea which went against the edicts of religion. The reason held ground. Man became the most important thing and every other thing became subordinate to him. Individual now had a definite social status. Business for the sake of profit was no more to be condemned by the church, instead measures were adopted for the progress and prosperity of trade, commerce and industry. Hence industrial activity increased.

(4) The chief centres of the medieval civilisation were the villages, even though cities grew in the later part of the middle ages. That was due to the agrarian economy and the feudal system of land. In the modern period agrarian and barter economy were replaced by industrial and money economy. Feudalism was gone. The centres of civilisation became the cities where industries abounded.

(5) The medieval period was characterised by the alround supremacy of the church over individual and state but in the modern period the supremacy of the church over the state was gone. The Pope remained only the nominal religious head. The rights of individuals were now honoured and they were not submerged in society. The ethical basis of politics as in the medieval period, held no ground now.

(6) The philosophers of the medieval period

though sometimes rationalistic, yet they dared not go against the edicts of religion, but the philosophers of the modern ages spoke the truth fearlessly.

(7) Science in the medieval period was also subject to religion. Aristotle, Ptolemy and Galen, all spoke scientific truth but conforming to the edicts of the church. But the scientists of the modern period declared with certainty that the notions held by Aristotle, Galen and Ptolemy were not absolutely correct. Copernicus now did not hesitate to declare that earth and other planets moved round the sun.

Causes of Renaissance :– Why and how this intellectual revolution took place? The various causes responsible for the promotion of Renaissance are given in the following :—

(1) The economic cause is the most potent. Trade, commerce and industry developed after 1200. The cities became wealthy and prosperous, especially the cities of northern Italy viz. Venice, Milan, Luca and Florence etc. Banking also developed side by side with trade and Florence was the centre of banking. Money economy replaced barter and agrarian economy. The age of commercial and industrial progress was on the ascendant. This economic prosperity was responsible for an exuberant intellectual activity, artistic creations and geographical explorations etc.

(2) Geographical explorations widened the

horizon. New lands were discovered. Columbus discovered America in 1492. Vascodegama discovered a short route to Indo-Pakistan via Cape of Good Hope in 1498. Cortez conquered Mexico, thereby vast treasures of silver and gold started coming into their hands. (1521). Pizarro discovered Peru in 1532 and precious metals were found there as well. This revolutionised the economy of Europe which was limited to the guild system and internal trade in the medieval ages It became very easy to construct the the fabric of modern civilisation on the secure financial foundations.

(3) The European contact with the East also played an important role in growth of Renaissance. This contact was three fold : crusades, trade, and institutions of learning in Muslim countries especially Muslim Spain. When the Europeans went to fight the Muslims in the East (Crusades), when they went out on missions of trade, when they joined the Muslim universities, in all these capacities they learnt the various traits of Eastern civilisation. After coming back from the Muslim Universities, the students of Europe lit the torch of learning in their continent.

(4) The Scholastic philosophers or schoolmen also rendered valuable service in this direction. They made the beginning of rational thinking though biased by religious dogmas. Albertus Magnus, Thomas Acquinas, Roger Bacon and Dante, though they

belonged to the medieval period, yet they also belonged in some dergee to the modern period. These philosophers tried to reconcile religion and reason and thus opened new vistas of learning.

(5) The rise of towns and universities during the late Middle Ages, also facilitated the coming of Renaissance so smoothly.

(6) The rise of national languages did much to promote the feeling of patriotism and nationalism. The rise of national languages also brought learning nearer to the common man. Now the people could also understand religion easily and could escape misguidance at the hands of the selfish clergy. The invention of the printing press helped in duplicating manuscripts.

(7) The capture of Constantinople in 1453 at the hands of Turks ~~resulted into~~ Greeks migrating to Europe. Thus Europe got Greek teachers to educate them. These immigrants did much for the progress of education and learning in Europe.

(8) The traders, industrialists and men of business spent their wealth on the patronage of arts, letters and science. Geographical explorations were made.

RENAISSANCE IN EUROPE : ITALY

Humanism : Renaissance Literature :—Humanism is the chief characteristic of Renaissance.

The philosophy of humanism which emphasised the superiority and supremacy of man over all objects and institutions on earth, marks the beginning of the modern age. The humanist ideal was to know every thing : literature, poetry, history, art and science. According to Lucas, "Humanism implies a decline in the binding power of religion in thought and action and hence opposition to medieval theology, philosophy, art, letters aided by the cultivation of pagan aspects of Greek and Roman life that had been ignored in the Middle Ages."

The father of humanist movement in Italy was Francesco Petrarch. Other prominent humanists were Boccacio, Machiavelli and Vittorino da Feltre.

Petrarch : — The person who initiated the humanist revolt was Petrarch : the community that brought him forth was Florence. Petrarch was an emotionalist and as a poet illustrates some of the vulnerable aspects of the culture of the time. He says that an artist may herald changes which a scholar or a student cannot predict. Petrarch introduced a verse form, the sonnet known after him, the Petrarchan sonnet. His poem "Laura" represents his emotions. Petrarch always exalted the temporal interest of life He was against the medieval ideal of asceticism or otherworldliness. He showed "secular" tendencies a characteristic of the modern age. Petrarch's poetry is remniscent of this new spirit of

the age. Petrarch had an intense love for the vanished glories of Rome ; He wrote 31 biographical sketches of prominent personalities of Roman History in his '*Lives of Illustrious Men*'. He had also deep passion for the collection of the work of the ancient authors. As an intense patriot, he identified Italy with ancient Rome and felt sorry over the fate of 'Italy fallen from her one-time greatness as mistress of culture and queen of earth'. He was also an admirer of Greek culture.

Boccacio : - Influenced by Petrarch, Boccacio (died 1375) eagerly studied the wisdom of the Greeks and the Romans. He wrote short books on classical geography, mythology and biography and took keen interest in collection of ancient manuscripts. He also studied the Roman historians Livy and Tacitus with great interest.

He is known world over for his masterpiece composition *Decameron*, "a series of hundred short tales, arranged in groups of ten. The setting is the time of Black Death. which ravaged Florence in 1348. Three youngmen and seven young women fled the contagion and retired to a neighbouring villa. There they entertained themselves by telling ten tales each day for ten consecutive days. The subject matter of these tales was drawn from familiar feudal romances and popular tales. But there was a new spirit in them, banter and biting sarcasm often

being the chief note. None of the old ideals—chivalric, monastic or priestly was spared." Boccacio's *Decameron* is considered the masterpiece of Italian prose writing due to the simplicity and lucidity of its style. Its presentation is also novel and interesting.

Machiavelli :—Machiavelli (1469-1527) was a Florentine. He was deeply impressed by the humanistic philosophy of the times. He expressed his ideas about politics and politicians. His compositions *The Prince*, "The Art of War" and *History of Florence*, all possess a distinguished style. Machiavelli had a deep fire of patriotism burning within him. He pleaded for Italian national unity, and had a deep hatred against the foreign intruders, who according to him were responsible for the subjection of Italy. His philosophy of history and government is contained in *Discourses on Livy*.

Vittorino Da Feltre (d. 1446) opened humanist school at the court of the Duke of Mantua. He got universal fame due to the success of this school. The surroundings of the school, the composition of the classes, syllabi all, were in conformity with the demands of the modern age. Vittorino also insisted upon character building and religious instruction.

Renaissance Art :—Just as humanism influenced the field of literature so art was influenced by it as a result of which it underwent remarkable

changes. For the study of Renaissance Art in Italy, we shall have to study the history of the development of art from Maccaccio (d. 1429) to Michelangelo (d. 1564). The Renaissance artists derived new meanings from art. Painting witnessed a remarkable development so much so that we can say with certainty that painting during Renaissance was the highest attainment reached, in the Western World.

Painting : —Macaccio was a prominent painter of Florence. He introduced new motifs in painting. His frescoes on the walls of Carmine church in Florence, entitled "Caesar's Tribute" are masterpiece productions. He made the use of light and shade in painting. Botticelli (d 1510) painted *Birth of Venus* at the request of the rulers of Florence.

The Renaissance painting witnessed its high water mark in the compositions of Leonardo Da Vinci, Michelangelo and Raphael

Leonordo Da Vinci :– Leonordo Da Vinci (1452-1519) is the product of High Renaissance. He produced several masterpiece compositions under the patronage of Duke Lorenzo of Florence. Amongst his masterpieces *The Last Supper*, painted on the walls of monastic refectory in Milan is very famous. His masterly portrait entitled *Mona Lisa* has also been considered a remarkable specimen of art. His *Virgin of the Rocks* is equally beautiful. "The Virgin

is seated. She rests her right arm affectionately upon the shoulders of John, the Baptist : her left arm is extended over the head of Jesus".

He also wrote a book on painting entitled *Treatise on Painting* and discussed in it systematically the various aspects of this art.

Michelangelo :— He was also a genius of the High Renaissance. In Rome he beautified the ceiling of the Sistine Chapel. His masterpiece in painting is *Last Judgement*, behind the altar of the Sistine Chapel.

Raphael :—Raphael (1483–1520) under the influence oof Leonordo and Michelangelo, produced matchless Madonnas of which *Sistine Madonna* deserves special mention. His compositions *Disputa* and *School of Athens* are equally noteworthy.

Amongst the Venetian painters of Italy Titian, Tintoretto and Veronese were prominent. Titian's *Assuming of Virgin* is expressive of the fact that he had adopted many characteristics of High Renaissance painters. Venetian painters took great interest in portrait painting.

Sculpture :— Amongst the prominent sculptors of the Renaissance the chief were Lorenzo Ghiberti, Donatello, Mantegna and Michelangelo, whom you have already read as painter. Ghiberti made two bronze doors on the north of Florentine Baptistry and

commercial, social, intellectual, artistic and moral and emancipation from the blind belief in the dictates of medieval church. It was not merely a rebirth of learning, but an all-round awakening and broadening of human horizons—an *intellectual revolution*.

Modern and Medieval Civilisation :—Before we pass on to the study of the Renaissance or the modern period, it would be worthwhile to mark out points of difference between the outgoing medieval civilisation and incoming modern civilisation.

(1) The main characteristics of medieval civilisation in the field of knowledge and the arts were : Scholasticism, Romanasque and Gothic Art. The modern period was characterised by the spirit of humanism. During this period secular knowledge and arts developed. Knowledge and the arts became free of the fetters of Christian religion.

(2) The medieval civilisation was in all its aspects tinged by religion whereas the modern civilisation beginning with Renaissance was backed by reason.

(3) Medieval period was characterised by collectivistic mentality hence development of guild system in trade, monopoly and supremacy of the church and individual subjection to the social and political order. The modern period brought the inventions, the factories, the machines and the tools. It freed human beings from the religious dogmas. No more

Science :—Science also witnessed its progress. Leonordo Da Vinci who was a first rate painter, 'investigated the anatomy of plants, animals and birds. He made plans for canals, locks and docks. His engineering studies include those for the construction of forts, guns, airships, spinning machines, chainbelts, and other mechanical devices He knew (much) about human anatomy (and) drew muscles, bones and nerves...He studied fossils and anticipated a few of the theories of modern geologists'. Leonardo was an astronomer as well. He refused to accept that sun rotates He told that earth moves on an axis.

A Pole, Nicolus Copernicus who had migrated to and settled in Italy in 1496, studied astronomy with care. He discovered that earth and planets move round the sun.

Galileo :— The next noteworthy scientist of Italy was Galileo Galilei (1564-1642). He opposed the idea that an investigator should obtain his facts from ancient authorities rather than discover them from direct study of the things. He showed that Aristotle's ideas were erroneous. Galileo perfected the telescope He advocated the heliocentric theory, and was persecuted by the church on this account.

The science of medicine also progressed in Italy. The university of Bologna was solely devoted to the study of medicine and students from this university went to serve abroad. In the same way, though

circulation of blood was completely studied by the English scientist Harvey, yet the theory and process of circulation of blood and surgery were known to Italian physicians.

The greatest achievement of Renaissance science was that it had broken the fetters of dogma and had entered the world of reason. Italian science became responsible for the development of science in other European countries later.

RENAISSANCE : Other Countries of Europe

Humanism : Literature :—The humanist movement reached other countries of Europe very soon. Amongst the celebrated representatives of this movement the most prominent were Erasmus, Colet, Sir Thomas More, Rabeilas, Francis Bacon, Cervantes, Chaucer and Shakespeare.

Erasmus took to religious reform in North Europe. He presented religion in a new garb. He said that worldly and the other-wordly can go side by side He did not believe in the discipline of the Church and its over-importance. He also disliked the various ceremonies. According to him education bedecks man ; it makes him human His famous work *Praise of Folly* deals with human weakness and defects of the Church and clergy.

Colet and Sir Thomas More :—Both were English humanists. Under the influence of Colet the

St. Pauls School of London witnessed great progress. The name of More is known for his great work *Utopia*. In this book he has presented the pattern of an ideal state and has criticised the society of his day.

Rabeillas (1490 – 1553) was a great writer of France during renaissance. He was deadly against medieval theology and medieval learning. In his writings *Heroic Deeds of Gargantua* and *Pantagruel*, he has criticised the ceremonies of the day. He has played a satire on the religious, moral and other aspects of the society of the times, through his characters.

Sir Francis Bacon (1561 – 1626) was a great philosopher. His essays entitled *Novum Organum* and *Advancement of Learning* present his philosophy. According to him inductive method is the sole way of knowing the secrets of truth, and for right knowledge this practice is necessary.

Cervantes (1547 1616) represented Spain. He produced much literature in Spanish. His famous novel *Don Quixote* is a nice satire on feudal system. In it the character of the rich has been disclosed.

English Literature :– Sixteenth century English literature was greatly influenced by the spirit of Renaissance. Chaucer in his *Canterbury Tales* presents the social condition of the period. The dramas of Elizabethan Age present the spirit of the new age

more clearly and effectively. The chief dramatists of this period were Marlowe, Shakespeare (1564-1616) and Ben Johnson. Shakespeare found "tongues in trees, books in the running brooks, sermons in stones and good in everything." His plays cover a wide range of subjects. Among his best plays are *Romeo and Juliet*, a tragedy about adolescant love, *The Merchant of Venice*, a comedy on the miserliness of a Jew ; *King Lear*, a tragedy on the faithlessness of children, and *Macbeth*, a tragedy based on murder. His Julius Caesar is a lesson of politics and his *Romeo and Juliet* is an instruction to the lovers. Shakespeare has presented human character in all its niceties and very effectively.

Art and Science :—Renaissance artistic ideas spread into Germany and to Flemish Antwerp, by the sixteenth century. Influenced by Italian specimens, a Flemish artist Quentin Massys produced *Entombment*, a great picture indeed. Albert Durer of Germany studied Italian art and produced an art with all possible influences from Italy, retaining local traditions and aspirations. He combined German ideas with the Italian manner. His *Self Portrait* is a masterpiece. Holbein, is a big name in German painting. Holbein, the Younger, produced numerous works of art. He also was deeply influenced by the subtle charm of Italian methods. His *Madonna* is very famous.

In the field of science also great activity took

place. William Harvey, an Englishman, studied medicine at Padua in Italy and after completing his studies, when he reached England he presented the principles of circulation of blood. His dissertation on the functioning of heart is of universal importance. Sir Isaac Newton (1642-1727) presented the *Gravitation Laws.* Galileo and Leonardo da Vinci had also felt this force, but it was left to Newton to present these laws in their entirety.

Renaissance : Effects and Importance : Renaissance sounded the beginning of modern age. It introduced new ways, new thought, new values and the importance of human being and all that was concerned with him. Whatever human values were not developed during the Middle Ages, they were developed in this period. The effects of Greek and Roman civilisation which had almost disappeared during the Middle Ages, they were rejuvenated during renaissance. The Renaissance opened men's eyes to the real character of Christianity which was in striking contrast to the general corruption which pervaded the church. There was a widespread feeling of disaffection against the greed and worldliness of the Pope and the clergy. The learning during renaissance, which differed from the learning of Middle Ages awakened men's curiosity, liberalised their minds and gave them a broader and freer look on life. It substituted a critical inquiring spirit for the medieval attitude of unquestioning obedience to authority

(of church). It replaced the medieval idea of self-repression by the modern spirit of vigorous assertion of the dignity and individuality of man. Hence Renaissance has aptly been defined as the "discovery of the world and of man".

Renaissance created the spirit of enquiry and exploration, therefore, opened an era of geographical discoveries Columbus discovered America and Vasco-degama discovered a short route to India via Cape of Good Hope. Magellan found South America and Phillipines. He circumnavigated the world. Cabot discovered Newfoundland and Nova Scotia. These discoveries had far reaching economic and political effects. The European countries established their colonies in the newly found lands, and thus the beginning of imperialism.

CHAPTER IX

THE REFORMATION

Character of Reformation : — The name *Reformation* is generally given to the religious revolution of the sixteenth century which culminated in the separation of many nations of Europe from the Church of Rome. In its essence it was a dual movement having for its objects the renovation of moral life of Christendom and the repudiation of the papal claims to church supremacy. In so far as the movement resulted in the moral birth of the people. it was reformation in the strict sense of the term but it assumed a political character when viewed as an insurrection against the papacy. The Popes, besides claiming spiritual supremacy, often interfered in the internal affairs of other countries. They taxed the clergy and appointed their own nominees to church offices. Such interference clashed with the rising sentiment of national patriotism. So when the infallibility of the Pope came to be questioned the secular princes of Europe took advantage of it to repudiate papal authority. They did so not merely on religious grounds but with the political object of freeing their dominions from

vexatious papal interference. Thus the Reformation was both a religious and a political movement.

Causes of Reformation — **(a)** *Religious causes*:— The Reformation began as a protest against some of the glaring abuses that had crept into the Roman Catholic Church. The head of this church was the Pope and the Christians looked up to him for spiritual guidance. But about this time Popes had practically ceased to be spiritual guides and had become princes with territorial ambition. They were deeply immersed in politics and busied themselves in wars and intrigues. Hence they shocked the conscience of the people by prostituting their spiritual powers for temporal ends. Equally deplorable was the conduct of the clergy. They neglected their spiritual duties and engaged themselves in the pursuit of pleasure and riches. Their greed and worldliness appeared disgusting to the people and so they began to lose their hold on men's mind. The state of affairs in the church was challenged by scholars and reformers alike. Erasmus and Wycliffe had already attacked the clergy for their greed and immorality and pressed for the reform of their morals.

(b) *Economic causes* :— A large portion of the landed property of Europe was held by the Church, and a considerable portion of the revenue derived from it was drawn in the Roman treasury (of the Pope) in the form of various taxes and contributions. This was a heavy drain on the national resources of

the princes of Europe, who naturally resented it. They felt that financial claims of the Pope deprived them of a fertile source of revenue. The people also complained against the vexatious demands of the clergy as they were benefitted little from the sum they paid.

(c) *Political causes* :— The interference of the Pope in the secular authority was often too much. This practice complicated with the growth of the idea of nationalism led the sovereigns of Europe to think of bringing church under their control, therefore, many of them supported the cause of religious reformers in order to secure financial and political advantages for themselves. Many of them had established strong national government, hence disliked the control of foreign church (of Rome).

(d) *Effects of Renaissance* :—The new spirit of enquiry bred by Renaissance also helped in causing this religious upheaval. Men were no longer in a mood to accept some of the practices of the church without question. In Italy the Renaissance was chiefly literary and artistic but in northern Europe it took a practical shape and produced a desire for reform. The German humanists like Rechliu and Erasmus sought to restore Christianity to its original purity and therefore attacked the abuses of the church. These men prepared the ground for the reception of the seed of Reformation. Their writings did much to

rouse contempt for the ignorance and worldliness of the monks and clergymen. Popular respect for catholic church was thus undermined.

Sale of Indulgences :— The immediate occasion of the attack upon the church was the sale of indulgences authorisation of the removal of penalty for sin, after a person confessed his sin by a Dominican monk named Tetzel. *Martin Luther* attacked this practice in his *95-Theses* and led the revolt against Papacy.

Early Attempts at Reformation :— In England, *Wycliffe* had attacked the abuses of the church and had even called some of the fundamental beliefs of the catholic church to question and thus initiated Reformation. Therefore he is called the 'Morning star of Reformation." *John Huss* attempted such a religious revival in Bohemia, where he was burnt as a heretic. *Savonrola*, a Florentine reformer made some unsuccessful attempts.

THE REFORMATION IN GERMANY

Martin Luther :— Martin Luther (1483 - 1546) was born in a peasant family. His parents wished him to be a lawyer but he preferred to join Augustine order of Friars. In the cloister he subjected himself to the severest discipline but received no inward consolation. So he left the monastery and became a Professor of Theology in the University of Witten-

burg. In 1510 he visited Rome and there he saw with his own eyes the indifference and corruption which pervaded the papal court. He came back thoroughly convinced of the need of reform, when the sale of indulgences by Tetzel roused him to immediate action.

Indulgences were authoritative certificates which purported to remit the punishment of sins in return for a gift of money to the church for some pious purposes. The idea was that sins, like worldly offences, could be commuted by fine. But this practice was shamefully abused by the Popes, who in their eager desire to get money, granted indulgences carelessly without insisting on the previous penitence of the offender. This practice of using the indulgences as a means of income roused the opposition of Martin Luther. So when Tetzel appeared in Germany to sell indulgences Luther in pursuance of the academic custom of the time, nailed on the church door at Wittenburg. his famous 95-Theses against indulgences and challenged all comers to refute his arguments. Out of the controversy which thus arose the Protestant church was born. As yet Luther had intended no revolt against the church. But the opposition he subsequently encountered, made him outspoken and led him to condemn not only indulgences but also several other questionable practices and doctrines of Roman church. He

denied the infallibility of the Pope, and against it set up authority of the Bible. Luther called the Pope, a usurp. Such an attitude let Pope Leo X to issue a bull of ex-communication against Luther who publicly burnt this papal bull and this act was an open declaration of war against the papal authority.

The Emperor Charles V summoned Luther at the Diet of Worms and asked him to retract his opinions and when he refused, a decree of outlawry was passed against him. An edict (Edict of Worms) declared his life forfeit and his books to be burnt. The friends of Luther became alarmed for his safety and so the Elector of Saxony, his kind master, secretly carried him to the Wartburg Castle. Charles V never got time to implement the Edict since he remained busy in his war with the Turks, the Pope, and France. While under refuge, Luther disliked the uprising and revolts of the extreme section of his followers. He checked them and denounced the rising of the knights against the princes, and the rising of the peasants on account of social and economic causes. The reformed faith initiated by Luther rapidly spread in Germany. Monasteries were dissolved, the priests resigned their allegiance to Rome, and a simple form of worship conducted in national language was substituted for the Latin Mass. At the Diet of Speier which met in 1526 it was enacted

that each state might conduct itself in regard to the religious questions as it thought "it could answer to God and to the Emperor" But Charles called a second Diet at Speier in 1529 which set aside the decision of the first Diet, forbade the introduction of religious novelties and resolved to execute the Edict of Worms against Luther. Against this action of the Diet the supporters of Luther entered a formal protest. It was from this protest that the followers of Luther received the name of *Protestants*. A tustle ensued between Charles and the Protestants which ended with the Peace of Augsburg (1555), empowering every state of Germany to decide for itself as to what should be the legal religion within its territory. This peace recognised the status of Protestants.

The success of the Lutheran movement was due in great measure to the commanding personality of Luther himself. He was possessed of invincible courage and great power of inspiring his followers with his own ardent faith. The political conditions of Germany also favoured the movement. Charles could not take any strict action since he was busy on so many war fronts. The movement by itself; appeared to a large section of the people of Germany as a national movement against foreigners --Charles, who was the ruler was a Spaniard and the Pope was an Italian.

THE REFORMATION : Other Countries in Europe

Scandinavia :— The Reformation in Scandi-

navian countries i.e. Denmark, Norway and Sweden, was to a great extent, influenced by political considerations. These three countries had long been united under the rule of Danish Kings. As the royal power was greatly limited by the influence of nobles, King Christian II allied himself with the German Protestants to crush the power of nobility. Lutheran preachers were invited to Denmark, and the nobles, after many a bloody conflict definitely adopted Protestantism. In Sweden, the Reformation took the form of a national revolt against the rule of the Danes. The massacre of the nobles by King Christian II of Denmark produced a national spirit and a revolt was led by Gustavas Vasa to emancipate Sweden from Danish control. To maintain the struggle, Vasa found it necessary to confiscate the church property in order to ensure requirements of money. The spoliation of church property compelled him to break with the old church and to favour Lutheranism.

Switzerland :— In Switzerland the Reformation was introduced by *Zwingli*, a priest of the canton of Glarus. He like Luther, began his career as a reformer by attacking the abuse of indulgences He moved to Zurich where he gathered round him a large party of reform-seekers His views were more radical than those of Luther, for he contended for the right of each congregation to independent action in religious matters. His

religious ideas were intimately connected with the scheme of establishing a thoroughgoing democracy in Switzerland. He wanted to place all cantons on a footing of political equality. This brought him into collision with the Forest cantons which enjoyed certain special privileges. These cantons refused to accept his teachings, so a war ensued between the two faiths. The Roman Catholic cantons got victorious and Zwingli was killed. In the peace, that followed it was settled that each canton should be allowed to accept or reject the "reformed faith" as it pleased. The result was that Switzerland like Germany became partly Protestant and partly Catholic.

Geneva witnessed the rise of Protestantism in the shape of Calvinism, preached by *John Calvin* a Frenchmen by birth He became a strong advocate of the reformed faith, hence he had to leave France and migrate to Germany and Switzerland. In 1546 he published his remarkable book THE INSTITUTES OF CHRISTIAN RELIGION in defence of Protestantism. This book was the first scientific work on Protestant theology. Shortly after, he settled at Geneva where his influence remained supreme till his death (1354). The predominant idea of Calvins' theology was predestination. He held that God's will is supreme and determines everything, the individual having no power to shape his destiny. Calvin organised the

Church on a democratic basis. He rejected the Roman Catholic idea that the government of the church belongs solely to clergy. As the church belonged to all the Christians he urged that the ministers should be obliged to share the government with selected laymen called elders or "presbyters", and that in certain affairs tne whole congregation should have a voice. His system of church government came to be known as *Presbyterianism.*

England : - The English church had never completely submitted to the papal control and on many occasions had resented the interference of the Pope. The English humanists, Colet and More, had also roused a desire for reform in the depravated Church.

But the Reformation in England was actually started by the King. Henry VIII prompted by motives of private interest seceded from Rome. Henry VIII wanted to divorce his wife, Catherine, on account of two reasons : She bore no male children and Henry VIII himself had fallen in love with a court lady Anne Boleyn. The Pope, on account of political considerations, did not permit him the dissolution of marriage. Henry VIII got passed certain acts by the Parliament which restricted the authority of the Pope in 1533 and finally abolished his authority according to the Act of Supremacy of 1534, and himself became the "Supreme Head of the

Church of England". Henry then introduced several changes in religion which were in favour of Protestantism viz., use of English Bible instead of Latin; condemnation of doctrines concerning purgatory, indulgences and masses for the dead; destruction of images and prohibition of pilgrimages. He also suppressed the monasteries on the charge of corruption. Thus the English church was independent of papal authority, but adhered to catholic faith. During the reign of Edward VI a series of reforms were introduced resulting into the propagation of Protestantism. But under Queen Mary, Catholicism was revived and Protestants were persecuted. These persecutions earned for her the bad name of "Bloody Mary", at the same time strengthened the cause of Protestantism. Later, Queen Elizabeth took such measures which resulted into bringing conciliation between Protestantism and Catholicism and an Anglican church was established in England which adopted a moderate policy - a middle way between the church of Rome (Catholic) and church of Geneva (Protestant).

Scotland :— In Scotland Reformation was a sort of popular movement led by John Knox, a man cold and severe in spirit, who established the reformed faith. He was deeply impressed by Calvinistic doctrines, hence he tried his best to propagate them in Scotland. The time was also favourable for him. A strong political party of nobles had been formed to check the growing influence of the French in Scotland.

These lords were also in favour of reform, with the motive of sharing rich church lands. Led by Knox, these lords revolted against Mary Queen of Scots for her attempts to suppress cause of reform with the help of the French. The lords had also the support of Queen Elizabeth. Eventually, the Queen, had to sign a treaty, as a result of which the war ended and the authority of the Pope was abolished and Presbyterianism was established as the state religion of Scotland.

France :— The Reformation had an independent origin in France, the original impulse not being due to Luther. A small circle of reformers, headed by *Lefebre*, had already begun their attacks on the abuses of the Church when Luther was challenging the infallibility of the Pope. The agitation thus set on foot was much strengthened by the Lutheran movement as well as by the teachings of Calvin. Protestantism spread rapidly in France and during the period of confusion at the death of Henry II the Protestants or Huguenots (as they were known in France) formed into a political party. The orthodox Catholic kings and people left no stone unturned in persecuting Protestants, shedding innocent Protestant blood and trying by all means to wipe out Protestantism from France but as much the severity of persecution grew, the fire of Protestantism became more uncontrollable. Religious wars continued in France for a long time till under Henry IV, according to the Edict of Nantes

(1598) the Huguenots were given permission to establish a Protestant church in certain specific places and granted full civil rights including admission to public offices.

The Counter-Reformation :— The name Counter-Reformation has been given to the movement that was started in the sixteenth century to reform and strengthen the Catholic church, and thereby to check the growing tide of Protestant revolution. The various measures which were adopted for the Counter-Reformation movement were as follows :— (1) Council of Trent (2) Society of Jesus (3) Inquisition (4) Index (5) Vulgate.

The Council of Trent held its sittings at intervals from 1545 to 1563. It formulated clearly the articles of faith of the Roman Catholic church, improved its discipline and organisation and removed many of its flagrant abuses.

The Society of Jesus was founded by Ignatius Loyala in order to serve the cause of Catholic Christianity. The members of this society known as Jesuits moved from place to place in order to work for the restoration and strengthening of the catholic church. They also started missionary work outside the continent of Europe.

The Inquisition was a court established by the authority of Church, to try and punish the heretics

An Index of books injurious to the interests of Catholicism was prepared and their study was banned A standard edition of the Bible known as the Vulgate was prepared.

These measures of Counter-Reformation brought many converts back to the fold of Catholicism, further loss of believers of Catholic faith stopped, and Catholic church was reformed.

Effects and Results of Reformation :— (1) Most of the nations belonging to Teutonic race viz., England, North Germany, Denmark, Norway Sweden, parts of Netherlands, became separated from the Church of Rome and unity of Christendom was broken. (2) A new faith known as Protestantism was established and number of adherents of Catholicism considerably decreased (3) Religious wars in several countries viz. in France took much death toll. (4) Abuses of the Catholic church were to a great extent reformed through the agencies of Counter-Reformation movement. (5) The authority of the Pope was replaced by the authority of Bible which was translated in almost all national languages (6) Religious toleration prospered. (7) The nations became absolutely independent of Papal control. The confiscation of church lands brought much wealth to the state. The closure of the monasteries stopped corruption. (8) There was economic relief also since the amount of taxation became much less in comparison to previous days.

CHAPTER X

INDUSTRIAL REVOLUTION

A most significant change came in modern history with the revolution in commerce and industry that began in England during the seventeenth and eighteenth centuries. After 1800 this revolution spread to the United States, and to the continent of Europe, where it brought in its trail social and economic changes fraught with the profoundest implications. Historians refer to these changes as the *Industrial Revolution*.

'Factors that modify culture are not always political and military. Historical scholars have come to realise that, important as the work of a Napoléon or a Wellington may be, the labours of a Watt or Stephenson are more profound, more far-reaching in effect The achievements of Napoleon as a soldier, legislator and statesman will long be felt, but the invention of the steam engine by James Watt will in all probability affect more people and appear more important in the estimation of future generations.

Causes of Industrial Revolution

(*I*) *Establishment of Colonies* :—Columbus discovered America in 1492. Vascodegama discovered a

new short route to Indo-Pakistan via Cape of Good Hope in 1498 and so many other geographical explorations took place in 15th and 16th centuries The European countries primarily established trade relations with these countries and later converted them into their colonies. The economic condition of England before the establishment of these colonies was not satisfactory. She also got an opportunity to develop her economy, alongwith other countries of Europe. But she left all the countries behind in colonisation race. The London Company established Jamestown in Virginia, Masachusetts Bay Company established Boston and so on. The English traders then thought of monopolising trade. The British government was also in favour of increasing trade and establishment of colonies therefore Navigation laws were passed to restrict import and export trade to and from England to English ships alone. The traders brought raw materials from the colonies and exported finished goods to them. Thus the English could very successfully establish monopoly in the trade of sugar, tobacco, fur, coffee and slaves, and earned much profit.

(2) *Establishment of Factories* :—When ample of raw materials and metals were available, and finished goods were in great demand, in order to cater to these demands factories were established, replacing the medieval guild and domestic system which did not boost production. With the establish-

ment of the factories new towns were built and city population increased. Since cloth was in high demand, therefore particular attention was paid to the development of textile industry. A big factory was established by John Winchcomb of Newbury who put two hundred looms in it. He employed sufficient labour to run the looms.

(3) *Rise of capitalism* :—The establishment of factories required enough capital. A new class of investing capitalists grew on this account. Banking developed on account of flourishing money economy. Trading corporations like East India Company were established.

(4) *Rise in Population* :—With the development of trade and numerous colonies, the economy of England much bettered. This prosperity also brought increase in population creating new problems of feeding and clothing. For feeding agriculture and cattle-raising received much attention and for clothing, textile industry. Townshend, a native of Norfolk (England) introduced the system of rotation of crops and many other developments in agriculture. Bakewell revolutionised the system of cattle-raising by his new experiments. Machines were invented to facilitate agriculture field work and increase production.

(5) *Science and Mechanical Inventions* :—The growth and development of science and numerous

mechanical inventions was the largest single cause of the industrial revolution of England. According to a historian, "If the seventeenth century is chiefly important in English history for the struggle of King and Parliament, the following century is remarkable above all else for the development of science". In the sixteenth and seventeenth century mechanical engineering grew considerably on account of the development of mining industry. This industry required machines in order to go deep and obtain more metals and minerals from out of the earth. Machines, engines, tools and time-taking devices were invented. The growing need of the finished goods in colonies resulted into the establishment of many other industries.

Industrial Revolution in England

England wtinessed the coming in of industrial revolution first, on account of various causes described earlier in this chapter. Now let us examine the main features of this Industrial Revolution which brought immense changes in the society, economy and politics of those days and the period following.

(*I*) *The Steam Engine* :—The invention of the Steam Engine is considered to be the greatest of all inventions of the period since it introduced the steam power and made the machines work swifter and better, resulting into increase of production of finished goods at the same time saving much labour and

cost. Though many steam engines were invented, yet the most complete and prominent steam engine was perfected by James Watt (1736-1819).

(2) *Spinning and Weaving Machines* :— Side by side with the development and invention of the steam engine of James Watt, many other inventions were made, which revolutionised textile industry. Amongst these machines the most important were: John Kay's *Flying Shuttte* ; James Hargreaves's *Spinning Jenny* (1767) ; Richard Arkwright's *Water Frame* substituting horse power by water power ; Samuel Compton's *Spinning Mule* (1779) combining the good features of the machine of Hargreaves and Arkwright ;, Edmund Cartwright's mechanical *Loom* patented in 1785 ; Eli Whitney's *Cotton Gin*. These inventions banished ancient methods of spinning, weaving and cleaning cotton fibres, thus transforming the entire cotton-cloth industry. The manufacture of woollen cloth was also revolutionised. The English got monopoly of the textile business due to mechanical inventions.

(3) *Iron and Coal Industry* :— For smelting of iron and other metals coal was used in ordinary furnaces. But excessive use of coal was expected to bring exhaustion of coal deposits, hence new furnaces and *Coke* replacing coal were introduced. This lowered the prices of the iron goods. The experiments of John Smeaton and Court made the task of smelting

iron, cleaning iron and manufacture of iron goods much easier. The production of pig iron increased considerably. It's production in 1740 was 48000 tons ; in 1884 it became 8 lacs tons. By this time 7,517 good furnaces were working in England.

(4) *Tool Industry* :— Tool-making industry developed an account of the need arising out of various tools for textile, iron, coal and other fastly growing industries. Screws, bolts, cams and fittings of all kinds were in excessive demand. Boring machines were also required. Under these pressing demands, this industry flourished very much. Henry Maudslay invented a screw-cutting lathe. Wilkinson invented the boring machine.

(5) *Potteries* :— Pottery of England was in great demand in English colonies hence many factories were established for the production of pottery viz., Wedgwood's pottery works in Staffordshire.

(6) *The Factory System* :—The establishment of factories was facilitated by the invention of steam power and various machines. Thus a factory could run fastly and at cheaper rates, producing enough of finished goods.

(7) *Transportation* :— Animal transport was the only means of transport by land in ancient and medieval periods of history. But in the modern ages new roads were built, canals were constructed, bridges

were made, thus facilitating transportation. Through rivers and canals most of the riverine trade of England took place. But the invention of the Railway Engine ‹Rocket› by George Stephenson (1829) and then the construction of railroads revolutionised transportation as well. This provided rapid and cheap communication not for men alone but also for goods between industrial centres and ports. Liverpool Manchester Railway was the first of its kind, opened in 1830 ; the first train composed of coaches carried 600 passengers.

(8) *The Steamer* :— The first model of the steamer boat was made in England, but it was perfected by John Fulton of America, who successfully put his steamer boat 'Clermont' in River Hudson. Henry Bell improved Fulton's model and constructed steamer boats. He established the shipbuilding industry in Scotland.

Industrial Revolution : America and Europe

'By 1800 England led the world in the development of mechanical industry perhaps the greatest contribution to modern civilisation.' The Industrial Revolution in England was followed by such revolution in America and European countries.

America got her independence in 1783. She imported mechanical devices from England Samuel Slater introduced spinning machinery and equipment in America. And very soon important industries developed there.

Europe was delayed in industrial revolution. Napoleon Bona Parte of France encouraged the establishment of many industries, viz., beet-sugar industry and spinning and weaving by machine. Netherlands also had such a revolution. By 1810 spinning and weaving machines were established there at Ghent. King William, in partnership of an Englishman, established many industries. viz., iron working factory near Liege (1817). Later textiles, paper, sugar and tool industries were also established. Thus began the modern Belgian industry. Other countries to follow were Rhineland, Austria etc.

Industrial Revolution : Effects and Results

(*1*) *Capitalism and Banking* :— Large sums of money were needed to establish factories, organise industries and construct rail roads. A new class of wealthy persons the Capitalists sprang out to invest money in these ventures. A flourishing economy and transactions on a large scale led to the rise of banking.

(*2*) *Large scale production and factory system* :— Production on a large scale was made possible by the useful working of machines, mechanical devices and factory system. Thus the needs of the country and the colonies could be fulfilled. The cost and price of goods was reduced and luxurious items became necessaries.

(*3*) England got a great advantage in the accumulation of wealth. It was this which enabled Britain to

carry on struggle with France and Napoleon. It has been remarked that 'the rocks upon which the Napoleonic empire foundered were the factory chimneys of Yorkshire and Lancashire.'

(4) *Division of Labour* :—The workers of various trades in the factories specialised in their skill, thereby reducing cost and price of goods.

(5) *Labour and Capital* :— Industrial development created two chief classes—the capital and labour. The capitalist class wanted to reap rich profits whereas the labour wanted their just share in the profits, which was denied to them.

(6) *Trade Unionism* :— The labour class organied itself into trade unions so as to press upon their demands in an effective manner.

(7) *New social problems* :— New social problems arose due to the factory system. Factories were established without ample provision of health facilities to the workers ; children and women were employed on cheap rates. This acted upon the health of labourers.

(8) *Unemployment* :— Extensive use of machines and employment of children and women led to mass unemployment.

(9) *New Political Theories* :— New political theories took shape—Laissez faire on the capitalist side, i.e. non-interference in business, and Socialism and Communism on the labour side. Communism was preached by Karl Marx.

(*10*) *New Laws* :— In order to regulate the condition of work in the factories many laws were passed by the Government of England. viz., Factory Act, 1802, 1833, 1844, 1847, etc. and of other countries.

(*11*) *Representation of Labour* :— Prior to industrial revolution it were mostly the landlords who dominated the Parliaments and Assemblies, but now the businessmen and industrial workers got representation.

(*12*) *Nationalism and Internationalism* :— The construction of roads, facilities of transport and communications led to the unity of the nation. At the same time, continuous contact with other nations led to the development of internationalism Since the industrially developed nations searched new colonies, they became the founders of Imperialism. And imperialism resulted into so many conflicts and wars including the two Great World Wars.

It has been very beautifully remarked about the Industrial Revolution that this story of mechanical invention has proved more revolutionary than the more familiar history of kings, parliaments, wars, treaties and constitutions.

CHAPTER XI

WESTERN SCIENCE, LITERATURE AND PHILOSOPHY IN THE MODERN AGES

Science :— During the modern ages, science, independent of philosophy took its definite position and attention was paid towards practical studies more than theory. The scientific inventions were now being employed for the betterment of human life. In the period of renaissance Copernicus, Tycho Brahe, Kepler and Galileo worked a great deal for the progress of astronomy and Leonordo da Vinci, Vesalius and Parcelsus served the cause of anatomy and medicine. Copernicus, after his observations and researches told that the earth and the planets move round the sun and thus falsified the long held theories of Aristotle and Ptolemy in this connection. The theories of Copernicus are to be found in his book *Revolutions of Heavenly Bodies*, (1543). Brahe a native of Denmark, also studied astronomy with care, but stuck to the last to his view that sun rotates round the earth. Kepler was a German astronomer. He clarified the views held by Copernicus and removed many of the defects of Copernican theory. He also held that earth and other

planets move round the sun. Galileo also tried to prove with the help of his experiments that Aristotlean theories were erroneous. He perfected the telescope and proved the Copernican theory with its help. An Englishman, William Harvey, studied circulation of blood. He told that blood flows from and to the heart.

Sir Isaac Newton was an Englishman. He was born at Lincolnshire in 1642. His greatest achievement was the formulation of "Gravitation laws". Newton derived many ideas from the experiments of Galileo. With his death in 1727 the first period of modern science closes.

Robert Boyle (1627-1691), an Englishman, strongly protested against alchemy and published his *Sceptical Chemist* in 1661, wherein he attacked the ideas of alchemists regarding elements. In 1662 he enunciated the famous law of the compressibility of the gases, known after him, as Boyles' Law.

James Watt (1736-1819) invented the Steam Engine. George Stephenson invented the Railway Engine better known as *Rocket*. During the days of Industrial Revolution innumerable new machines and tools were invented. These greatly revolutionised the life of man. (See 'Industrial Revolution').

In the eighteenth century in America Benjamin Franklin (1706-1790) made many new inventions relating to electricity. He invented a stove, known

after him as the "Franklin Stove". He also devised musical instruments, bifocal spectacles and investigated the nature of fertilisers. In 1777, Samuel Miller of of America patented his first steam driven circular saw, designed to cut wood.

Nineteenth century witnessed great experimentation in lighting through gas. William Murdock (1754-1839) succeeded in distilling vapour from coal and lighted his house with it. A Bohemian named Winsor lighted through gas one side of Pall Mall in London in 1807. Samuel Clegg invented the commercial gas meter.

Elias Howe (1819-1867), of Massachusetts, invented the first sewing machine. He was followed by Isaac Singer (1811-1875) who produced an improved sewing machine. (1851). Sholes invented the type writer. A German Ottmar Margenthler (1859-1899) invented the linotype printing machine. Charles Goodyear (1800-1860) of Connecticut, solved the problem of properly curing rubber.

Morse invented telegraph in 1844. Bell invented the telephone in 1876. Thomas Alva Edison (1847-1931) was perhaps the world's greatest inventor. He invented the stock ticker, the phonograph (1878) and the electric bulb (1879). With the help of his dynamo (1882) he provided electric current to light the streets of New York. Marconi successfully experimented over wireless. Wright Brothers (Orville Wright and Wilber

Wright) produced the first successful flying machine (aeroplane) in 1908. During the First World War a great progress, in the manufacture of airplanes and airships, took place. Zeppelin of Germany also invented a dirigible airship. The Germans used their Zeppelin airships in the First World War. Baird invented the television.

A great advance took place in the manufacture and invention of agricultural implements, Cyrus. H. McCormick (1809-1884) a Virginia (U.S.A.) farmer invented a reaper.

Edward Jenner introduced Vaccination against small-pox. Louis Pasteur (1822-1895) studied microbes very carefully and evolved a process, of killing microbic growths, known as Pasteurization. Lister introduced the antiseptics. Crawford Long and William Martin discovered Ether. Madam Curie discovered Radium and formulated its uses. Dr. Freud suggested the treatment of psychological diseases.

Charles Darwin (1809-1882) was born in Shrewsbury, England. He studied mathematics, Greek and Latin classics with great interest. He was also interested in the study of nature. His scientific observations and researches resulted into the enunciation of his famous theory of evolution which he presented in his work *Origin of Species* (1859). In 1871 he published *The Decent of Man.* Lamarck wrote many important books on Zoology. Laplace wrote a book on astrono-

my, consisting of five volumes. Every branch of physics was studied with care. The Laws of Conservation and Dissipation of energy were formulated. Lyall produced *Principles of Geology*. Schwann introduced his cell theory in 1839. Dalton presented the atomic theory. Rutherford, Einstein, Boehr and Oppenheimer discovered many other secrets of atomic power. The harmful use of the atomic-bomb was also made. and atom-bomb was hurled on Japan by America, during Second World War.

Today, we are living in a world of science, where every movement of ours is affected by one or the other scientific invention or discovery. Science has given to us the innumerable agricultural implements and tools, machineries, surgical instruments, medicines. communications, transport, gas, light electricity, telegraph, telephone, television, wireless. radio, even the A-Bomb, H-Bomb, the swift Missiles and Rockets.

Literature:—In the sixteenth and seventeenth centuries, Italian literature was read with great interest and enthusiasm in Europe. The people looked upon Petrarch and Machiavelli with great interest. The writers and poets of other countries of Europe adopted Italian themes and subject-matter, also Italian setting. Shakespeare adopted Italian environs for his 'Merchant of Venice', 'Othello' and 'Romeo and Juliet'.

Seventeenth century England witnessed exube-

rance of literature. Shakespeare, the great dramatist flourished then. His dramas are considered of top quality. In France, Molierre (1632-1673) wrote his plays. His *Misanthrope* is considered a great work. Carneil's CID is also very famous. (See Renaissance Literature).

John Bunyan wrote *Pilgrim's Progress* and John Milton (1608-1674) composed his *Paradise Lost*. Samuel Bulter a satiric poet composed *Hudibras*. Dryden pictured the political and religious disintegration of the period in his *Hind and Panther*.

Amongst the literary lions of the age of reason, mention must be made of Voltaire and Edward Gibbon. Voltaire (1694-1778) wrote poems, tragedies, comedies, stories and histories. He also compiled an encyclopaedia. His *Candide* is a romantic tale, which presents doubt against religion and philosophy and expresses sympathy towards the oppressed. Gibbon's (1737-1791) greatest work is his *Decline and Fall of Roman Empire*. In this work, he presents the history of the downfall of Rome upto A.D. 1453. This work is considered to be the greatest historical achievement of the modern age.

The period commencing from the later part of the eighteenth century to the middle of the nineteenth century, is considered as the romantic age of literature. During this period, Rousseau wrote several books viz., *Social Contract* in which he presented a new

theory of the origin of state—the Social Contract theory. He attacked the educational system of his days and suggested several reforms in his *Emile*.

The English romantic poetry presented the beauties of nature. Thomas Gray wrote his 'Elegy Written in a country churchyard'. Blake praised the spring Wordsworth (1770-1850 was the greatest representative of the romantic movement of England. 'His emotionatism, love of nature, and imagery marked a turning point in the interest and understanding of Englishmen .. Wordsworth, like Rousseau, believed that nature was good and pure while human conventions were mainly responsible for the ill of society. Byron, Shelly and Keats also represented this period. Shelley's *Skylark* and Keat's, *Endvmion* are very beautiful poems. Sir Walter Scot was a great novelist. His topmost novels are *Ivanhoe*, 'Quentin Durward' and *Talisman*.

Goethe (1749-1832) was a German genius. His *Sorrows of Young Werther*, published in 1774, dealing with an unhappy love and suicide, displayed profound insight into human emotion and became a favourite with the young people of Germany. About Goethe, Lucas, says: "One of the most versatile men who ever lived, Goethe possessed profundity of feeling, clear insight, and a mastery over words. Quick and vivacious, his inquisitive mind never tired". *Faust*, a tragedy of diverse elements, many of which

are autobiographical, is Goethe's greatest literary production.

Amongst the nineteenth century novelists of England the most prominent were Jane Austen, Charles Dickens, Thackeray, Charles Reade, Charlotte Bronte etc. Jane Austen is known to us for her masterpiece *Pride and Prejudice*, Dickens for his *David Copperfield* and *A Tale of Two Cities*, Thackeray for his *Vanity Fair*. Mary Evans (George Eliot) for *Silas Marner*, Charles Reade for *Cloister and the Hearth*. 'The Cloister and the Hearth' serves as an introductory of Renaissance in northern Europe. Charlotte Bronte wrote *Jane Eyre* and *Shirley* and became a very popular novelist. She showed mystery in depicting emotion, especially that of thwarted love in women.

Washington Irving (1783-1853), an American writer got wide reputation in Europe. His *Rip Van Winkle* is a very famous story He also wrote upon the lives of Columbus and George Washington.

Amongst the French novelists, Victor Hugo is very much known for his *Hunchback of Notredame*, a tale with a medieval setting presenting a romantic picture of the cathedral of Paris, Notre Dame. His historical novel *Les Miserables* depicts intense interest in the life and activity of the common people—a peculiar tendency of the Romantic movement. Alex-

ander Dumas wrote the *Three Musketeers* and Balzac wrote *Human Comedy*.

Amongst the greatest novelists of Russia was Feodor Dostoevski (1821-1881), who understood the common people and wrote a great deal about them. His *Poor People* shows the interest which he took in common people.

Let us now come back again to the English poetry of the nineteenth century. Tennyson (1808-1892) wrote *In Memoriam*- the noblest elegy ever written. Robert Browning presented his philosophy of life and death in his poem entitled *Prospice*. His *Pippa Passes* is the story of a little Italian factory girl singing as she goes forth on her annual holiday. Amongst his dramatic monologues *Fra Lippa Lippi* is very famous.

Amongst the American poets, Walt Whitman (1819-1892) is well known for his *Leaves of Grass*. He believed that there is much good in all things, material or spiritual. His exultation in the boundless vistas of the American continent and the beauties of nature, links him with the Romanticism of Rousseau and Wordsworth.

The famous literary critics of the age were Carlyle, Mathew Arnold and Emerson. Carlyle wrote *Sartus Resartus* and *Past and Present*, Mathew Arnold wrote *Culture and Anarchy* and Emerson wrote the famous *Essays*.

Philosophy :— The most prominent philosophers of the modern ages were Descartes, Spinoza, Leibnitz, Bodean, Montaigne, Hobbes, Locke, Rousseau, Voltaire, Montesquieu, Hume, De Condillac, Diderot, Kant, Hegel, Thomas Paine, Bentham, Comte, John Stuart Mill, Herbert Spencer, Haeckel and William James.

Rene Descrates :— (1596-1650) was a Frenchman. He published his *Discourse on Method* in 1637. Descartes believed that much of the scientific teaching of the scholastic philosopners based on Aristotle, Ptolemy and Galen was incorrect. He believed that he himself was a thinking being. He assumed that he could employ doubt as a universal principle and make this one exception. Descrates thought of the world as composed of a boundless mass of small particles of matter.

Baruch Spinoza (1632-1677) was an excellent mathematician. He argued very much like Descartes but said that mind and matter are substances very similar, differing merely in some of their attributes. The peculiarity of mind is that it produces thought, the peculiarity of matter is extension. It follows that spirit and matter are the same, that God and his creation are identical (pantheism).

Leibnitz (1646-1716) a German, born in Leipzeg believed that the universe was composed of atoms, which he called 'Monads'. According to him these

'monads' had been created to work in perfect harmony.

Jean Bodin (1630-1696) reflected upon the problems of finance and government. He advocated a strong monarchy because it could take care of common welfare better than other forms of government. He said that state should take an energetic hand in public business and industry. Montaigne (1533-1592) was disillusioned and skeptical, since he had seen great miseries of man. He adopted a critical attitude towards institutions and accepted opinions.

Thomas Hobbes (1588-1679) was a thorough-going materialist or skeptic so far as religion, philosophy and traditional ideas were concerned He discussed political theory in his book *Leviathan.* He said that absolute monarchy is the best form of government. John Locke (1632-1704) upheld the Glorious Revolution of 1688 of England. He believed that all men possess certain natural rights, viz., life, liberty and property and people make government in order to protect their natural rights, and if government fails to protect the subjects, it should be overthrown.

Voltaire (1694-1778) held that 'universe was governed by laws revealed by scientists like Newton. In creating the world, God endowed it with physical laws according to which it has functioned ever since.' He was a deist, skeptical of God's intervention in

the affairs of the world. He doubted the official dogmas and popular beliefs. He was opposed to corruption of every sort, therefore the phrase 'crush the infamous thing' appeared at the end of his every letter. The infamous thing according to him was the politlcally managed church of France.

Montesquieu (1689-1755) appreciated the separation of powers in England. His philosophy effected a division of powers among the executive, judicial and legislative bodies in United States Government. According to him such a division could make tyranny impossible for ever. David Hume (1711-1776) taught that 'ideas are the products of sensations and are mere mental states. Only mental states are known—one can not know the external world.' He refused causality of the scholastic philosophers. De Condillac (1715-1780) taught that all ideas are derived from the senses. Diderot (1723 - 1789) believed that thought is a mechanical result of the activity of the material brain. Sensation and knowledge are mere consequences of matter in movement.

Rousseau (1712-1778) thought that natural man, man as he existed before society, was free noble, and virtuous. Man's virtue and nobility degenerated as civilisation advanced. He established a new theory of origin of State, namely Social Contract theory which he discussed in his book 'Social Contract'. According to him sovereignty lay in the

people and not in any form of government. They could modify its government when they thought fit.

Kant (1724-1804) represented German philosophy. His chief philosophical treatise was 'Critique of Pure Reason'. His philosophy was one of idealism. He said that the existence of God though it cannot be proved by any reasoning, should he inferred. Kant's ethics lay in acting in such a manner that man may induce from example a universal rule of action. Wilhelm Hegel (1770-1831) was the greatest follower of Kant. He asserted that Spirit, Idea, or God expresses Himself in the world as we know it. This expression of self by the Spirit, Idea, or God is accomplished in a fixed succession as follows : (1) thesis ; (2) antithesis ; and (3) synthesis.

Thomas Paine (1737-1809) was an American, born in England. He urged that Americans should break all ties with Europe since it were the European nations which were the sole cause of American misery. Paine hated kings and their method of government. He said that war for independence was the only policy to be adopted and thus aroused Americans to revolt against colonialism. He wrote the 'Commonsense', a pamphlet that urged American independence.

Jeremy Benthem (1748-1832) evolved a philosophy of political and economic relations, known as 'Utilitarianism' that identified moral value with use-

fulness. He held that 'the greatest good of the greatest number' should be the principle regulating social and economic relations.

Auguste Comte (1780 - 1857) inaugurated a system of philosophy known as 'Positivism'. Skeptical of our capacity to know anything definite about final causes, he denied the validity of metaphysics. According to Comte, knowledge is limited to 'positive' facts and to relations between facts. Scientific knowledge based upon observations and experiments was the only valid knowledge, he observed.

John Stuart Mill (1806-1873) was also an advocate of Utilitarianism He was also greatly influenced by the philosophy of Comte.

Herbert Spencer (1820-1903) was also an Englishman, elaborated a comprehensive philosophy of evolutionary materialism. He decl red, 'Endless facts go to show that every kind of progress is from the homogenous to the hetrogenous, and that it is so because each change is followed by many changes.' He added to Darwin's words 'Struggle for existence' the phrase 'survival of the fittest'. He said that evolution is an integral matter' a principle controlling all things. Haeckel was an uncompromising supporter of materialistic evolution.

William James (1842-1910) established Prag-

matism which believed in the bankruptcy of metaphysics. Pragmatist philosophy held that the original meaning of the universe can not be discovered and that there is no use inquiring after its Final Cause.

Thus were the achievements of the modern ages in science, literature and philosophy. Now let us study the growth of democracy, nationalism and imperialism in the modern times.

CHAPTER XII

DEMOCRACY, NATIONALISM, IMPERIALISM

Democracy Defined :— Democracy has been variously defined. Abraham Lincoln defined it as "a government of the people, for the people and by the people". Seeley defines democracy as "a government in which everyone has a share". According to Lord Bryce "Democracy denotes that form of government in which the ruling power of the state is largely vested in the members of the community as a whole" This means that in communities which act by voting, that rule belongs to the majority as no other method has been found for determining peacably and legally what is to be declared as the will of the community which is set unanimous". But to put it very simply, democracy is a government in which power ultimately lies in the hands of the people.

Struggle for Democracy :—The people of the world launched a struggle for democracy, after the first half of the eighteenth century, thereby giving birth to social and political revolutions, and rousing the feeling of nationalism.

The War of American Independence :—The first of a series of social and political revolutions was the American Revolution (1775-1783), which brought the independence of America. The early settlers of America who formed the colonies from Maine to Georgia were all English. They had migrated to America which was nohting more than a wild then, to find economic opportunity and freedom from social restrictions, also enjoyment of religious liberty. The settlers cleared the woods, developed plantation and created businesses. They enjoyed a great measure of local freedom because the distance from England prevented the mother country from effectively regulating political life. But as the days passed' relations between colonists (new settlers of America) and mother country (England) became less and less amicable and the chief cause of friction was the economic exploitation of the colonies. Duties were levied by the mother country, on goods passing from one colony to the other ; Navigation Act put restrictions on trade and now the goods could only be shipped through English ships alone. Colonial merchants were stopped to trade with West Indies. Therefore widespread evasion of duties and smuggling took place. As a result of Seven Years War (1756-63) between England and France, the English national debt had risen greatly. All this led the mother country to take such measures as to check evasion of duties and smuggling etc. Such measures embittered the Colonists and agitation for indepen-

dence increased. Thomas Paine, preached the revolutionary philosophy of revolt and independence and urged the Americans to cut off all relations with Europe which was sole cause of American misery. When in 1767 the English government imposed duty on glass, paper, tea and painter's colours, the colonists raised great hue and cry and declared "no taxation without representation". All the colonies united against this measure of the English government, and started boycotting English goods. Many incidents took place such as English soldiers fired at unarmed Americans at Boston in 1770 ; the Americans threw all the bags of tea loaded in three ships at Boston port, as a result of which Boston port was closed and American criminals were taken to England for trial.

All the English colonies of America—thirteen in number united under the leadership of George Washington and decided to oppose the policies and measures, of England. Washington forced the English soldiers to vacate Boston port. On July 4, 1776, the representatives of all the colonies assembled at Philadelphia and made the famous *Declaration of Independence*. They gave the name "United States of America" to their new State. Between 1771 and 1781 war continued on many fronts between the mother country and the colonists led by Washington. In 1777 an English Commander surrendered at Saratago. Washington forced the English Commander

Cornwallis to surrender at Yorktown in 1781, and it was there that the Americans won their war of independence successfully. According to the treaty of Paris of 1783, England recognised the independence of all the thirteen colonies of America and a new state of U.S.A. came into being. George Washington became its first President. A democratic form of government was established there.

The American Revolution rejuvenated the spirit of nationalism and democracy throughout the world, and proved a fore-runner of many revolutions in Europe including French Revolution. England also took a great lesson from history i.e. the results of dictatorial attitude are always fraught with grave dangers.

The French Revolution :—With the outbreak of the French Revolution "European history merges in the history of one nation, one event and one man ; the nation is France, the event is the French Revolution, and the man is Napoleon". The great upheaval in France was not merely the domestic concern of the French people. It shook whole Europe to its reconstruction on a new basis. The French Revolution was much a war of ideas as bayonets. It spread far and wide new principles of government, new ideas of social organisation, new theories of the rights of man, and was thus a challenge to the established customs and institutions of Europe. The old regime in

Europe was based on authority, class privilege and absolute rule, and over these were to blow from France irresistible gusts of new ideas sweeping away what was worn out and decayed, and heralding the dawn of a new order of things. An invasion of armies can be resisted, but an invasion of ideas is irresistible. Hence, the new ideas promulgated by the French Revolution permeated the whole of Europe and gave a rude shock to the prevalent social and political systems. The fact was that the old order in Europe had outlived its usefulness. It had become out of date and anomalous, nay positively mischievous. Therefore it tumbled down in utter confusion before the onset of new ideas, such as those of equality, nationality and democracy'—ideas strong and intoxicating enough to take a firm hold of the people long subjected to the tyranny of privilege, custom and authority.

It's causes :— (1) Evils of Absolutism : The government of France was a highly centralised monarchy. The representative institutions, which France had at one time possessed, had either been destroyed or brought under the king's control. The States General (the feudal parliament of France) had ceased to exist. The king ruled as an absolute monarch. Louis XIV was a good ruler but his successor, Louis XV was weak and frivolous, enjoying the privileges of the royal office while shirking the responsibilities attached to it.

Administration also became corrupt, and the evil of oppression followed. (2) Inequality: The French society was a picture of inequality, graded from top to bottom, and each grade differed from the other in legal rights and enjoyment of powers and privileges. In short, France was divided into two classes -privileged and unprivileged. The privileged class enjoyed exemption from taxation and monopolised all honours and emoluments whereas the unprivileged class bore the burden of taxation and was excluded from all places of privilege, honour and authority. The nobles had become greedy courtiers; church also followed the policy of inequality and favouritism, the upper middle class lived satisfactorily, paying all taxes and unrepresented anywhere. The artisans, labourers and peasants lived in deplorable condition. Peasants sometimes faced starvation even. (3) Intellectual Revolt :— The material revolution of 1789 i.e. French Revolution, was preceded by a revolution in the realm of ideas. This was the work of the French philosophers of whom the most prominent were Montesquieu, Voltaire and Rousseau. Their writings gave expression to the discontent and indignation which lay latent in the hearts of the French people. *Montesquieu* was an ardent advocate of constitutional monarchy and spoke highly of the English system of government. He exposed the fallacies of the theory of Divine Rights of kings and the evils of the absolute monarchy such as

existed in France. *Voltaire* a master of biting satire, enjoyed almost autocratic authority by virtue of his powerful writings. He denounced the abuses of the state and of the church. Rousseau came forward with a plan of social reconstruction. According to him society rests only upon an agreement of the persons who compose it. All men are free and equal. This is what his Social Contract speaks. He said that all government rests upon the consent of the governed. In other words, he proclaimed the doctrine of equality of men and sovereignty of the people. Rousseau's "Social Contract" was a gospel of democracy. of the divine right of the people and the infallibility of their decision The influence of this book was tremendous both in France and Europe and supplied the revolution with its fighting creed. Rosseau and Voltaire also proclaimed the slogan of *libertv*, *equality* and *fraternity* (4) The critical condition of Finances: The treasury of France was on the verge of bankruptcy, on account of the corrupt extravagance of the court of Louis XV, and the numerous wars. (5) Influence of American Revolution: One of the most potent causes of the French Revolution was the successful revolt of the English colonies in America. It disseminated throughout France the principles of rebellion and the ideas of republicanism, and thus damaged the cause of monarchy. The success of

the Americans stirred the enthusiasm of French people for liberty and encouraged them to revolutionary effects. (6) Summoning of States-General :—The immediate cause of the revolution was the deplorable state of the finances which brought the country to the brink of bankruptcy. Forced by the circumstances, Louis XVI King of France had to call States-General (1789) which had not been called for the last 176 years. The meeting of the States-General. sounded the death-knell of the absolute monarchy and led to the first step in the revolution.

Course of Revolution :– As soon as the States General met (May 5. 1789). the third State (the unprivileged class) demanded that henceforth the three orders (clergy, nobility and commons) should meet in a single chamber and not by orders. The demand was resisted and so the third Estate boldly proclaimed itself the *National Assembly* and claimed the right to act for the nation as a whole. The King, after some resistance, was forced to recognise the National Assembly and asked the privileged orders to join it. Thus the commoners scored their first triumph. Next followed the first symptom of the upheaval of the masses – the storming of Bastille (the central prison) by the infuriated mob of Paris (14th July, 1789). This outburst of popular fury was due to the suspicion that the king, urged

on by his courtiers, was trying to suppress the National Assembly. The suspicion was aroused by the concentration of troops in Paris and dismissal of popular minister, Necker.

Declaration of the Rights of Man :—The National Assembly as Constituent Assembly published the famous Declaration of Rights of Man on August 27, 1789 incorporating in it, the basic rights of all men. It was reasoned that as the English people had their Magna Charta and the Americans their Declaration of Independence, the French should have a similar document. The most striking pronouncement of the declaration was "men are born and remain free and equal in rights". It expressed about democratic sentiment thus : ".. The source of all sovereignty is essentially in the nation ; no body, no individual can exercise authority that does not proceed from it, in plain terms". And further, " law is the expression of general will. All citizens have the right to take part personally or by their representatives in its formation ... No man can be accused, arrested, or detained except in the cases determined by the law and according to the forms it has prescribed ...... property being a sacred and inviolable right, no one can be deprived of it ... '" And immediately after, Liberty, Equality and Fraternity became the slogan of the French Revolution.

The fall of Bastille was speedily followed by the general rising of the peasants against their feudal lords. All feudal rights and privileges were abolished. This was followed by a women's demonstration caused by the scarcity of bread in Paris. The King forced by the women left Versailles and came to Paris, where he found himself more and more a prisoner in the hands of the mob.

The National Assembly now began its avowed task viz., the framing of the new constitution for France. In recognition of this fact it took the name of *Constituent Assembly*. It then framed a new scheme of government according to which France was to be governed by a single-chamber Legislative Assembly. The king was to remain as the nominal head of the executive. In the matter of legislation, he was shorn of all power and allowed only a suspensory veto ...... Church property was secularised and a civil constitution of the clergy promulgated (1791). The King attempted to escape from Paris but was discovered and brought back. He formally accepted the new constitution and declared his intention of ruling according to it. The Constituent Assembly, having finished its work of framing a constitution, dissolved itself and the *Legislative Assembly* (as framed by the constituent Assembly) met in 1791. Throughout its brief existence

the Legislative Assembly was distracted by party conflicts (main parties being Girondists, Jacobins, Mountains) and lived in constant terror or the lawlessness of the mob. which everyday became supreme in Paris. In 1792 revolutionary France declared war against Austria but fared badly This failure was attributed to the treason of the King who. it was believed, desired the success of the foreign arms, which might effect his liberation from the hands of the Parisian mob. The Legislative Assembly was unwilling to take any action, but the mob led by Jacobins, rose in fury, attacked the king's palace and forced the Assembly to depose the king. A new assembly called the *Convention* was ordered to be elected to frame a new constitution, necessitated by the deposition of the king. Henceforth the revolution passed into the hands of the extreme Republicans, the Jacobins. Their stronghold was the Municipal Council of Paris, called the commune. The Jacobins suspecting that there were conspirators in Paris, who were attached to the royalist cause organised a frightful massacre of the suspected royalists in September 1792 Next, they took effective steps to meet the foreign enemy and checked the progress of Austro-Prussian army at Valmy.

The *Convention* which met on Sept. 21, 1792, abolished the monarchy, declared France a Republic, brought the king to trial and had him executed on Jan. 21, 1793.

The execution of Louis XVI invited many troubles, viz., France had to face coalition of European powers and there was danger of civil war in France itself since many of the provinces rose in arms against the supremacy of the Parisian mob (The Commune). To meet this two-fold danger, the Jacobins were resolved upon drastic measures. They began a bloody repression of all those who were against the republic or suspected of royalist tendency. The Reign of Terror became the order of the day. This drastic step was successful so much that it repulsed foreign invasion and crushed anti-revolutionists.

France being now safe both from internal and external danger, the extreme republicans fell to quarrelling among themselves mainly over the question of whether the terror should be continued or discontinued. As soon as a group showed itself inclined to moderation or proposed unpalatable measures, it was got rid of. Thus fell in succession the Herbertists (radical Mountains) and Dantonists (Modern Mountains) leaving Robespierre practical dictator of France But he too soon fell as his 'guillotine' method excited both fear and opposition. With his fall, the Revolution ended and reaction began, culminating in the assumption of supreme power by *Napoleon*. The main stages of this reaction were the establishment of a *Directory* in 1795, which worked in the same year, with three consuls, one of

whom was Napoleon and finally the establishment of Empire, by Napoleon in May 1804.

Results and Effects :– "The French Revolution is one of the most important events in modern history. It makes the victory of a new force in politics, the force of people. It was a great victory for the idea of democracy though it did not bring about complete rule by the masses immediately. The French Revolution set up a new standard of liberty–a liberty which was political, social and religious. It brought about an end of the tyranny of the rich over the poor. Feudal privileges were abolished and it proclaimed the rights of men against kings. The principles and the spirit of the French Revolution pervaded the whole of Europe and the people of the modern world still remember them. It stamped in the minds of the people of the world the words, *liberty*, *equality* and *fraternity*. These slogans demonstrated the affirmation of the theoritic dignity of every man.

"The ideas of the French Revolution did not remain confined to France only. In fact within a short time they spread all over Europe. At a later stage they influenced the whole world. Such was the remarkable effect of the French Revolution. Everywhere, during the nineteenth century and after, it gave a fillip to the demand for the abolition of the privileges of birth, wealth and

the arbitrary rule of the monarchs. According to historian Davies, "The history of the nineteenth century is one of the gradual but very definite advance towards the sovereignty of the people, and a great deal of progress which has been made, can be traced directly or indirectly to the influence of the French Revolution".

The French Revolution created a universal feeling of national patriotism. The fall of Bastille gave France her great national festival. Old contradictions and inequalities were destroyed and France was centralised and united as a single nation. This flaming national spirit first sprang up in France, but it was communicated to other countries of Europe by Napoleon's career of conquests. French conquests all over Europe resulted in the spread of the ideas of revolution there. People began to think of liberty. So each people united as a nation to throw off foreign domination.

Now let us study the history of the independence and unification of Italy and Germany.

Unification of Italy :—Disunion and foreign domination had been the curse of the Italians for centuries. But they were stirred to the depths of their heart by the liberal ideas of the French Revolution some of which were carried into practice in their own

country when Napoleon conquered and reorganised it. But after Napoleon's fall the reactionary congress of Vienna restored pre-revolutionary conditions and thrust back the Italians to their former condition of disunion and servitude. It split up Italy into a number of heterogenous states dominated by Austria. But this was an arrangement which gave a rude shock to the nationalist aspirations of the people. Their discontent was heightened by the passionate preachings of *Mazzini* who gave a definite shape to their nationalist ideas and kept alive their spirit of revolt. Then followed a long period of plots, spasmodic revolts which in the absence of unity of aims and methods, proved abortive. A change of policy and method was made by *Cavour*, the able minister of Sardinian King, Victor Emmanuel II, which brought great success to the liberation movement. Cavour realised that external help is necessary to liberate Italy hence he set himself to secure this aid. By a stroke of genius he offered the services of Sardinian troops to Napoleon III of France at a critical stage of Crimean War. This act enabled him to claim a prominent place in the peace conference at Paris (1856) where he won the sympathy of the great powers and the promise of active support from Napoleon III. Having secured formal pledge of co-operation, Cavour made it his business to provoke a war. His military preparations alarmed Austrians who sent an ultimatum demanding the disarmament of Piedmon-

tese army. This led to the war which Cavour desired. The Italians aided by Napoleon III, defeated the Austrians at Magenta and Solferino in 1859 Napoleon III then suddenly called a halt and made a peace with Austria. Sardinia gained Lombardy. Venice was to continue under Austrian rule. This marked the first step in the unification of Italy. The next step was the spontaneous movement in Central Italy, towards unity and liberty. The Duchies of Tuscany, Parma, Modena and Romagna expelled their depotic rulers and by plebiscite voted their own absorption into the kingdom of Sardinia. The third stage of Italian liberty is connected with the exploits of the military hero of Italy, *Garibaldi*. He conquered Sicily and Naples and the people of these states ratified the merger of these states into Sardinia. Victor Emmanuel, the king of Sardinia, conquered the Papal states. The whole of Italy had now come under Sardinia-Piedmont, except Rome and Venice, which were protected and ruled by the French and the Austrians respectively. When in 1866 war broke out between Russia and Austria, Sardinia helped Prussia. When Austria was defeated in the war, Sardinia's prize was Venice. The disasters of France during the Franco-Prussian War led to to the withdrawl of French garrison from Rome, which provided an opportunity to Sardinia to capture Rome. After Rome was taken by force, the people of Rome voted in favour of their merger with Italy. Thus Itlay's independence and unification was com-

pleted under the able guidance of Mazzini, Cavour, Garibaldi and Emmanuel II. Rome became the capital of united and liberated Italy, and Victor Emmanuel II became its first king. He had already been proclaimed king of Italy by the Italian Parliament representing all Italy except Venice and Rome, in 1861.

Unification of Germany :—In Germany the dawn of the sense of nationality is to be traced to the struggle with Napoleon, and after the Battle of Waterloo the German liberals looked forward to the re-organisation of Germany on a national basis. But their hopes were shattered, when the reactionary Congress of Vienna made Germany a confederation of 39 states with the Emperor of Austria as its president. This gave a signal to the popular movements, which gained more power by the out-break of Revolution in France (1830) but the princes tried to suppress them. Though no big success came, yet certain states granted liberal constitutions. It was during this epoch that the 39 states of Germany formed a Zollverein or Customs Union, agreeing upon free trade in the states without any levy of customs duties. Austria was excluded from this Union. This brought commercial unity between these states. When another revolution broke out in France in 1841, fresh hopes were roused and a revolutionary parliament was called at Frankfurt which decided to make Fredrick William IV, the

king of Prussia, the king of united Germany, but Fredrick refused to accept the crown. Later, Fredrick himself tried to unite North German states into a federation but the threat of Austria foiled this attempt as well. The Prussian King then granted a liberal constitution to the people. It was also proved that Austria was jealous of the predominance of Prussia and that was the only hindrance in German unity.

At the death of Fredrick, William I succeeded as the king of Prussia. He appointed *Bismarck* as his chief minister. Bismarck held that it was Prussia's mission to effect the unification of Germany by expelling Austria through a policy of blood and iron. First he effected a reform in the army and obtained money for the purpose of reorganisation of the army, over-riding opposition of the Assembly. This well-organised army, he used in the subsequent wars which brought the unification of Germany. First of such wars was the war with Denmark on the question of controlling two Duchies —Schleswig and Holstein. Prussia won the battle and Duchies were hers but Austria wanted to grab them. Thus arose a conflict between Austria and Prussia resulting into the Austro-Prussian War. Austria was defeated and she agreed to withdraw her claim from the two Duchies as well as leave the German soil, for Prussia to unite the small states. The exclusion of Austria gave an opportunity to Prussia to establish a North German Confederation

under it's presidency. But the Southern states were still away, and without them German unit could not be completed. Therefore Bismarck desired a war with any power in order to rouse nationalism and patriotic sentiment to complete the unity of Germany The war broke out on the point of Spanish succession, between Prussia and France, and the desired object also came forth. The southern states of Germany joined North German Confederation during the Franco-Prussian War. Thus the independence and unification of Germany was completed. The King of Prussia became the emperor of United Germany.

Imperialism :—An important characteristic of the nineteenth century Europe was the promotion of imperialism and establishment of colonies. Russia started advancing towards the East and took over the whole of northern Asia. Britain captured South-East Asia, Australia and New Zealand. France carved out Indo-China for herself. All the European powers partitioned Africa among themselves. The European countries made the whole of Asia and Africa their colonies. Due to the imperialistic designs of these powers, and their clashing interests in these colonies, many wars were fought, and many treaties were signed, viz., the Crimean War (1854-1856), Treaty of Paris (1856), Balkan Wars (1912-13), Treaty of Bucharest (1913). These wars and treaties did not bring the desired results, i.e.,

peace and order, and manipulations continued. Selfishness reached its climax. And the result was the Great World War I.

World War I :—The Great World War of 1914 was the culmination of the developments that had been going on for more than a generation. It's causes were varied and many and most important among them are given below :

(1) The force of nationalism was the fundamental cause. It was one of the heritages of French Revolution. The resounding triumph of nationalism in Italy and Germany invested it with new vigour and made it a potent force in politics. It inflamed the racial pride of the people, stimulated them to exalt their country above all others, and made them arrogant in their attitude to their neighbours. It was the excess of nationalism that embittered the rivalries of states like Germany and Great Britain.

(2) The second underlying cause of the war was the vogue of militarism and the system of military alliances.

(3) Competitive militarism was the third potent cause. It was supported by economic rivalry and imperialism.

(4) Immediate cause of war was the bitter enmity between Austria and Serbia in the Balkans.

Austria had annexed Bosnia and Herzegovina, provinces akin to Serbia in blood and language. Serbia thought it as an act of high-handed robbery on the part of Austria. The Serbians started an agitation with the object of securing the union of these provinces with their own country. But Austria was determined to prevent the expansion of Serbia. Austro-Serbian enmity was at its high pitch that a tragic event took place and that was the murder of Archduke Francis, nephew of the Austrian Emperor, and heir presumptive to the throne, by a Bosnian student. This became the signal of war. Austria accused Serbia of this bloody action. The Austrians declared Serbians as "nation of assassins." A month after Austria delivered an ultimatum to Serbia demanding most humiliating conditions, many of which Serbia accepted but Austria was not satisfied and prepared herself for war. Austria's action drew Russia into the field, since Russia was deeply interested in the fate of Slav states of the Balkans. Austria supported by Germany, stiffened her attitude and told other nations not to poke their nose in the matter under question between Serbia and Austria. Russia would not accept Austria's views, and when her warnings proved futile, she mobilised her troops against Austria. The action of Russia brought Germany into the field, as she was bound to Austria by Triple Alliance - an alliance between Austria, Germany and Italy. The German

declaration of war against Russia meant war with France, on account of Dual Alliance – alliance between France and Russia, supported by England. The action of Germany according to which her troops entered neutral Belgium by force, incited England to join the war against Germany, to vindicate principles of international justice. War was fought on both western and eastern fronts and the use of submarines, poison gases, liquid fire, dirigible baloons (Zeppelins), tanks, armoured motor-cars, etc, was freely made. Heavy casualties occurred ; much loss of life and property took place.

Till at last on Nov. 11, 1918, the armistice was declared and the war came to a close. The matters were settled according to the Paris conference which was held in 1919, and the Treaty of Versailles. The world map was greatly changed on account of division, partition and creation of new boundaries and territories. Germany had to give up Alsace and Lorraine to the French. A new Poland was carved out of Russia, Prussia and Austria and was made an independent state. The Danish districts of Schleswig and Holstein which Germany had conquered (1864) were handed over again to Denmark. Austria-Hungary was dismembered and several new states were created. A new state of Czechoslovakia, and other one, Yugoslavia came into being. Austria and Hungary remained independent republics. Turkey was almost brought to the point of extinction. Only

a small Turkish state was left and all its possessions were grabbed by the European powers.

To prevent future wars as well as to regulate international relations a covenant of the *League of Nations* was drawn up and incorporated in the Treaty of Versailles.

The League of Nations : —At the conclusion of World War I President Woodrow Wilson of America declared his 14-points which included a suggestion for the establishment of a peace organisation in the world. The point was considered at the Paris conference of 1919 and according to a covenant of the Treaty of Versailles, signed by 26 nations, the 'League of Nations' was born. The Preamble of Covenant was very idealistic and attractive which promised "to promote international co-operation and to achieve international peace and security by the acceptance of obligations not to resort to war, by the prescription of open, just, and honourable relations between nations, by the firm establishment of the understandings of international law as the actual rule of conduct among governments, and by the maintenance of justice and a scrupulous respect for all treaty obligations in the dealings of organized people with one another".

The League was composed of these organs :—

(1) Assembly (2) Council (3) Secretariate and (4) Permanent Court of International Justice.

"The League's Assembly was composed of a delegation of two or three representatives from each of its members. The *Assembly*, could investigate disputes, admit new members, and make rules governing procedure. The Council, exercising the chief functions of the league, was formed of the League's permanent members and other states as the Assembly might designate. To provide a central organisation, the *Secretariate* was created, guided by a Secretary-General named by the Council and approved by the Assembly. The Secretariate was to carry on various investigations through special commissions of experts and also to publish treaties. A permanent *Court of International Justice* was instituted to adjudicate disputes between nations and give advice on questions submitted to it by the Assembly and Council".

The League successfully resolved the tustle between Sweden and Finland (1920). It arranged for the economic blockade of Itlay, when Itlay attacked Abyssinia. It kept secure Bulgaria from the attacks of Greece. It got settled the boundary dispute between Peru and Columbia (1932). The League held many conferences to consider the problem of peace and disarmament. It established an international organisation for Labour Welfare. It secured prohibition of traffic in children and women.

Why did it fail ? There were several causes which were responsible for the weakness and failure of

this international peace-body. America which sponsored the creation of this body, did not become its member. Russia joined it only a few days before the outbreak of the World War II. France and England, due to their selfish interests, hurt the cause of the League. Germany had never forgotten its defeat and the humiliating treaty it had to sign and was always in search of an opportunity to cancel the treaty of Versailles. Since the League was created according to a covenant included in the Treaty of Versailles, it was a political body. It's life also was restricted to the life of the treaty. Since all the decisions of the League were to be taken by unanimous vote, the same could not be secured. The powerful nations always acted in their selfish interests and there was no effective representation of smaller nations. The League had no permanent force of its own to get its decisions implemented. It could exert moral pressure only. On account of its inherent weakness members resigned from its membership one by one -Brazil, Japan, Germany, Russia and others—and finally the outbreak of Great World War II—and all hopes of peace shattered.

Economic and Political Movements

Socialism :—Socialism has been defined variously by innumerable people but it would be better to select its easier definitions. According to Hughan, Socialism is "the political movement of the working

classes which aims to abolish exploitation by means of the collective ownership and democratic management of the basic instruments of production and distribution." It has been defined thus in Encyclopaedia Brittanica, that "policy or theory which aims at securing by the action of the central democratic authority a better distribution and in due subordination thereto. a better production of wealth than now prevails." Hubard Bland defines: "Socialism is the common holding of the means of production and exchange, and the holding of them for the equal benefit of all."

Thus the essentials of socialism would be these (1) It puts more emphasis on society than on individuals. It emphasises organic unity of the society. (2) Socialism aims at the elimination of capitalism and private enterprise. (3) It also stands for the elimination of competition, which is nothing more than economic waste. (4) Socialism stands for equality adequate and equal opportunities given to all. (5) It pleads abolition of private property in land since land is a free gift of nature.

Socialism had its beginning as a result of the Industrial Revolution. It was there that the factory system started, the labour-capital problem took its first shape and the tustle of the 'haves' and 'have-nots' began. Taking note of the poverty and sufferings of the labourers, many socialist preachers

and reformers appeared, viz., St. Simon and Charles Fourier in France and Robert Owen in Britain. But their theories were Utopian when considered with the scientific socialism of Karl Marx.

Karl Marx (1818-1883) :—Karl Marx, the father of Socialism, was born in 1818 in the Rhineland. He was the son of a German Jew. Karl Marx got an excellent university education in Philosophy and Jurisprudence. He edited a liberal newspaper and wrote a vigorous style. In 1844, he left Germany and met *Proudhon* in Paris who was then trying to interpret social system in terms of economic factors. Karl Marx visited England in the company of *Engels.* There he was introduced to a worker's Education Union of German residents. He was impressed by he technique of their sober study. On his return to Germany, he started, in Brussels, a working man's association of which he himself became a member. In 1847 was held in London the First Congress of the Working Class Radicals and they gave themselves the name of the Communist League. The Second Congress of the Communist League asked Karl Marx to draft a manifesto for the organisation and accordingly Karl Marx and Engels drafted the famous *Communist Manifesto* in 1848. According to the Manifesto "The first step in the revolution by the working class is to raise the proletariat to the position of ruling class, to win the battles of democracy. The proletariat will use its

political supremacy to wrest, by degrees, all capital from the bourgeoisie, to centralise all instruments of production in the hands of the state and to increase the productive forces as early as possible."

The philosophy of Karl Marx can be summed up in the following points :—

(i) Economic Interpretation of History.
(ii) Class War.
(iii) Theory of surplus value.
(iv) Revolution of workers.
(v) Proletarian Dictatorship.
(vi) Classless and stateless society.

(I) According to Karl Marx. the course of history is solely and ultimately determined by the economic forces. The production of the means to support human life and the exchange of things produced is the basis of al social structure. The final cause of all social and political changes lies in the mode of production and exchange.

(ii) The history of society is the history of class war. Karl Marx says that each dominate class necessarily develops its opposite and as a result of clash between the two—oppressor and oppressed—the new ruling class emerges. Capitalism as the thesis creates organised labour as the antithesis. As a result of clash between the two, a synthesis in the form of a classless society takes place.

(iii) Marx described surplus value as "Concealed labour" or labour not paid for. Surplus value, thus was the difference between the value of a commodity produced by labour and the wages received by a labourer. Marx said that since the value of the thing was due to labour alone, the whole of the price of the thing should be paid to the labourer. Injustice in payments for actual labour results into capitalist-labour clash.

(iv) Marx told that revolution is a must. No one can check it, and the destruction of capitalism is inevitable. It had in itself the seeds of self-destruction. According to him, when under capitalism all wealth was concentrated into the hands of only a few individuals, it was easy for the workers to revolt and dispose of those few capitalists and thereby set up the dictatorship of the proletariat.

(v) The classless society is to be preceded by a transitional period known as socialism. In this period, the dictatorship of the proletariat will destroy the last remnants of capitalism. The machinery of the state will be used to crush those who were exploiters of the past. Ultimately, socialism was to blossom into communism, where "from each according to his ability, to each according to his need."

(vi) Then there will be no need of the state. With the disappearance of state, the classes will

disappear themselves. The people will form into voluntary associations which will fulfil their needs.

Communism is chiefly based upon Karl Marx's Communist Manifesto and its philosophy can also be found in Marx's *Das Kapital*. Later, in Russia, it took a very radical shape and practised extremism, though the fundamentals remained the same as of Karl Marx's scientific socialism or Marxian Socialism.

Totalitarianism :—Totalitarianism is a theory of state different to that of Individualism, and Anarchism and Democracy. Individualism subordinates society to the individual, Anarchism refutes the state, Democracy considers state necessary for human greatness and freedom. Totalitarianism means, "state is all embracing, outside of it no human or spiritual values exist." A totalitarian state is one whose governmental activities have absorbed every aspect of national life. It controls the fundamental process by means of a political party that brooks no opposition, limits free speech and free opinion, and directs the government organs as if they were party organs. Fascism of Italy and Nazism of Germany are its best examples.

Fascism :—Fascism first of all arose in Italy under the leadership of *Mussolini*. It came into existence on account of the economic distress and disillusionment which prevailed in the country after

the overthrow of Germany in 1918. The returned soldiers were dissatisfied. Labour unrest spread in every nook and corner of the country. At many places, workers took possession of the factories. Strikes became the order of the day and consequently production fell. It was at this time that Mussolini came into power (1922). Mussolini said, "My programme is action, not talk."

The Fascists glorified the nation. According to them, the nation had a personality, a will and an end of its own apart from the individual. They believed in the organic nature of society. According to them, a nation was a harmonious group of persons who were united together by a common language, customs, traditions and religion. They believed that the individuals had meaning only in the context of national life and were merely abstractions when separated from it. The nation was a self-sufficing entity and its life was continuous and ever-lasting. The nation was the supreme arbiter of the people and it was their duty to serve the nation. The Fascists believed in the absolute sovereignty of the state and gave her precedence over the individuals in every sphere. They said that liberty was not a natural endowment of nature, but merely a concession by the state, and "liberty consisted in subjection to law."

The Fascists believed in an authoritarian,

totalitarian and omnipotent state. They put more emphasis on the duties of citizens than their rights, and were always prepared to sacrifice the individual at the altar of the State. The Fascists were enemies of Democracy and liberalism. They had no faith in the parliamentary form of government. They described it as stupid, slow-moving, visionary, impracticable and inefficient. They called it a decaying corpse. The Fascists believed that the masses were not competent to govern themselves therefore only a few, who have capacity to rule, should have power in the state. The Fascists did not believe in socialist ideas like class conflict or materialistic conception of history. They rejected the over-importance of economic factors on the ground that religion and patriotism had played a vital role in the lives of the people. The Fascists believed in a one-party state which was to be the ultimate arbiter of conflict between capital and labour, i.e. the corporate state.

The Fascists glorified violence. Mussolini said, "War alone brings upto its highest tension all human energy and puts the stamp of nobility upon people who have the courage to meet it." Mussolini was opposed to internationalism and said that imperialism is the eternal and immutable law of life.

Nazism :— The rise of Nazism in Germany can

be explained in the background of the defeat of Germany in World War I and the events that took place between 1919 and 1923.

'Smarting under the defeat inflicted upon them in the First World War and the difficulties of the peace that that followed, and overwhelmed by depression which began in 1929, the Germans all too readily listened to Adolf Hitler (1889 – 1945), who inaugurated a policy of national resurgence.'

By birth an Austrian citizen Hitler had enlisted in the German army and in it he served throughout the war. When the war ended he worked as a house decorator in Munich and joined the German Worker's Party which then numbered six ; his enrolment brought its number to seven. He gave it a new name that of National Socialists or *Nazi Party.* The programme he formulated for the party was radical. It denounced the whole treaty of Versailles, demanded the union of all Germans in a Greater Germany, assailed the Jews, condemned the parliamentary system and called for the adoption of national rather than Marxian Socialism. He discovered in himself gifts of oratory and propaganda, and set himself to apply them in the interest of his new party. His frenzied exposition of the woes and wrongs of Germany, attracted large audiences and held them spell-bound. He began by raising a body of storm troops whose duty was to protect party meetings. In 1923 he attempted a premature coup against the

Republic and was thrown into prison. The fame he gained from his trial and imprisonment served to arouse widespread interest in Nazi party and its patriotic programme made a strong appeal to the people whose feelings had been recently outraged by the French occupation of Ruhr. While in prison Hitler wrote *Mein Kamf*, an account of his life and political ideas. It is a sort of Nazi Bible and soon became widely popular. It teaches the supremacy of state, superiority of the Aryan or Nordic race of which the Germans were composed of, and the manifest destiny of the pure nordic race to rule the world.

The Nazi movement grew slowly and steadily. The party which began with 7 members in 1919, increased the number of its members, so much so that in the election of 1924 it secured 24 seats in the Reichstag (German parliament). In 1932 it got the majority. In 1933 President Hindenburg was forced to accept Hitler as Chancellor. Gradually Hitler assumed all the powers of a dictator. In 1934, at the death of President Hindenburg, Hitler combined in his own person the offices of the President and Chancellor. A plebscite supported this usurpation of power and Hitler was acclaimed Fuhrer (sole leader) of Germany. Thus Hitler became a full-fledged Dictator of Germany, within less than a year after his advent to power. Germany became a totalitarian state with no room for Democracy.

We have discussed Democracy and Dictatorship in the previous pages. Let us here summarily study the merits and demerits of the two types of governments.

Democracy and Dictatorship : — "Democracy", 'according to Lord Bryce "denotes that form of government in which the ruling power of the state is largely vested in the members of a community as a whole. This means that in communities which act by voting, that rule belongs to the majority, as no other method has been found for determining peacably and legally what is to be declared the will of the community which is not unanimous." According to Abraham Lincoln it is a "government of the people, by the people and for the people".

Democracy has been designated as the best form of government in the modern times. Though it pays more attention to quantity i.e. "men are counted and not weighed" and being a rule of the majority, the majority is incapable and ignorant it may seem wasteful and extravagant, it may be unfavourable to progress, yet it is the best and ideal form of government as far as the fundamental rights of individual are concerned.

Democracy is based on the principles of liberty and equality. It does not recognise any privileged class, or any difference between men and women,

black and white, rich and poor. Here every citizen has equal opportunities and rights. He has a voice in determining the policy of his government. The representatives and party-in-power carry on the government in accordance with the will of the people. Should they go otherwise, they incur the risk of losing their seats in the next election. Democracy is a highly stable from of government because it is based on the consent of the people and it aims at promoting the welfare of the people.

Dictatorship is the government of one man—all in all "one reich, one people, one leader". The authority of the leader whether in Fascist Italy or in Nazi Germany—is absolute and unquestionable. Individuals have no right but duties. The type of state under a dictator is known as authoritarian or totalitarian state. It controls the state in its totality. "Every thing for the state, nothing against the State, nothing outside the state"—this is the philosophy of dictatorship. It is thus a totalitarian state where every aspect of human life—political, social economic, cultural and religious—is under the authority of the State. "From the child's picture book to the latest newspaper are controlled by the dictator". Dictatorship glorifies the state. State becomes an end and individual is a means. Dictatorship is a one party government viz., Nazism in Germany or Fascism in Italy. It repudiates pacifism, glorifies force and preaches militarism. It stresses the cult

of war and violence. It may be having certain merits such as efficiency of government, capacity for prompt action, complete national unity but in the light of its characteristics enumerated above it is the worst form of government. Democracy is hundred percent superior to dictatorship. It recognises individual and his rights. It is a government of the people, by the people, for the people.

Great World War II :—The Second World War, differed in many respects from all previous wars. It was a "total war" – a war in which all the resources of the states and the whole activity of the nations were mobilised for war purposes. The scope of the war was world-wide and so was its strategy It's battles were fought in all the quarters of the globe—in the ice-flows of the Arctic region, in the deserts of North Africa in the jungles of Burma and new Guinea, in the Atlantic Ocean and in the islands of the Pacific in the Far East. The Second World War was also a war of ideas as well as of Nations. The Nazis were motivated by the philosophy of "master race" and so looked upon themselves as men of superior type. Nazism stood for totalitarianism, hence was a challenge to democracy.

The war began with the German invasion of Poland in September 1939. The Germans under Hitler demonstrated the strategy of lightning war and conquered one territory after the other. They

took Poland, and since Russia helped Germany, Poland was partitioned between Germany and Russia. Hitler attacked and subjugated Norway, Denmark, Holland, Belgium and France in quick succession. Then he turned towards Britain. He used his huge air force for his attack upon Britain and used all sorts of devices to break down British morale, but the British fought to the last and Germans failed on this front. Italy had also entered war against the Allies, but nowhere succeeded. Germany conquered Greece despite British opposition ; Japan an ally of Germany hurled bombs on U. S. fleet at Pearl Harbour and thus antagonised U.S.A. Hitler attacked Russia and Russia defended herself and German army surrendered on this front. But the Allies took a bold step, liberated France and invaded Germany. So forceful was their attack that Germany surrendered on May 7, 1945. Hitler committed suicide. Italy hand surrendered earlier. Japan continued the war but the dropping of A-Bomb by U.S.A. on Nagasaki and Hiroshima, compelled her to surrender The war was over and peace-making efforts started. The destruction and desolation caused by the war led the nations of the world to think about the formation of a *United Nations Organisation*, of which we shall study in the following chapter.

CHAPTER XIII

UNITED NATIONS ORGANISATION

At the close of the Second World War determined efforts were made to establish an effective organisation to establish and maintain peace in the world, such as had been made at the close of the First World War. A World Conference of 50 nations held at San Francisco from April 25, to June 26, 1945 decided in favour of establishment of a *United Nations Organisation*. It's charter was adopted on 24th October 1945. This new Organisation had several definite advantages over its predecessor, the League of Nations. It was more elaborate and most of the nations - big and small—had joined it.

Aims and Objects of U.N.O. :—The Charter of the United Nations sets forth the purposes of the United Nations as follows: (1) To maintain intertional peace and security, and to that end to take effective measures of the prevention and removal of threats to the peace and for the suppression of acts of aggression or other breaches of the peace, and to bring about by peaceful means, and in conformity with the principles of justice and international law adjustment or settlement of international

disputes or situations which might lead to a breach of the peace ; (2) to develop friendly relations among nations based on respect of the principle of equal rights and self-determination of peoples, and take other appropriate measures to strengthen universal peace ; (3) to achieve international co-operation in solving international problems of an economic, social, cultural, or humanitarian character, and in promoting and encouraging respect for human rights, and for fundamental freedoms for all without distinction as to race, sex, language, or religion and (4) to be a centre for harmonising the actions of the nations in the attainment of these common ends.

Article 2 of the Charter states the principles to be followed by the members of the Organisation. The Organisation is based on the principle of the sovereign equality of all its members. All members shall settle their international disputes by peaceful means in such a manner that international peace and security and justice are not endangered. All members shall refrain in their international relations from the threat or use of force against the territorial integrity or political independence of any state, or in any other manner inconsistent with the purposes of the United Nations.

Article 55 of the Charter deals with International Economic and Social Co-operation. It declares that with a view to the creation of conditions of stability

and well-being which are necessary for peaceful and friendly relations among nations based on respect for the principle of equal rights and self-determination of peoples, the United Nations shall promote, (*a*) higher standards of living, full employment, and development ; (*b*) solutions of international economic, social, health and related problems and international culture and educational-co-operation ; and (*c*) universal respect for and observance of human rights and fundamental freedoms for all without distinction as to race, sex, language or religion.

Membership :—All the nations who attended the San Francisco Conference and adopted U.N. charter became the members of United Nations Organisation. Any other nation can become its member on the recommendation of the Security Council of U.N.O.

Organs of U.N.O. :—The United Nations Organisation consists of six main organs :—

(i) General Assembly.
(ii) Security Council.
(iii) Economic and Social Council.
(iv) International Court of Justice.
(v) Trusteeship Council.
(vi) Secretariate.

The General Assembly :—All the members of U.N.O. are the members of the General Assembly.

Every member nation can send upto five delegates to its meetings but it can give only one vote. At least one meeting of the Assembly must be held during the year. It's special and extra-ordinary meetings can also be called under emergency, The main functions of the General Assembly are :—(i) To consider and give opinion in all matters, within the limits of the charter of U.N O. (ii) To consider proposals made to it and make deliberation in respect of such proposal, to adopt or to reject them. (iii) To recommend important matters to the Security Council for consideration (iv) To consider the reports of the other five organs, and specialised agencies of U.N.O. (v) To elect ten non-permanent members of the Security Council (vi) To elect the members of the Trusteeship Council and Economic and Social Council (vii) To elect and appoint the Judges of International Court of Justice in consultation with the Security council ; and to appoint a Secretary General to control and manage the Secretariate and other important offices of U.N.O. The decisions of the Assembly are based on majority vote.

The Security Council :—The Security Council is the most important and authoritarian organ of U.N.O. and is responsible for the promotion of world peace. It is composed of 15 members of which five are permanent—U.S.A., U.S.S R., Britain, France and Peoples' Republic of China. Ten non-permanent

members are elected for a term of two years by the General Assembly. The Council is always in session. It should meet at least once in a fortnight. The decisions of the Council are taken on a majority of ten but the permanent members have the right to exercise veto. The use of this veto means that the matter under consideration is withheld or dropped, as the case may be. The Council elects its President every month from amongst the members. The main functions of the Council are :—(i) To take necessary steps to establish peace in the world, (ii) To enquire into the matters posing grave danger to world peace and to take suitable measures to check them, (iii) To arrange for peaceful negotiations and settlement of disputes among member nations, (iv) To recommend new members. There are several committees to assist the Security Council, viz., Military Staff Committee, Commission for Conventional Armaments, etc.

The Economic and Social Council :—The Economic and Social Council is composed of 27 members elected by the General Assembly. Nine new members are elected every year for a term of three years. This Council elects its President every year from amongst its members. It must meet at least twice in a year. The main functions of the Council are :—(i) To consider the economic and social problems of the backward and under-developed countries, and to emphasise upon the respect of fundamental human

rights and freedom. (ii) International cultural, scientific and educational development is also considered by this Council. This Council works in assistan e with several specialised agencies of U.N.O., like I.L.O., F.A.O. and U.N.E S.C.O.

The Trusteeship Council :—The Trusteeship Council has been established in order to (i) supervise such territories as were under the mandatory control of the League of Nations, (ii) Manage such territories as were taken back from the enemies, (iii) Manage those backward and under-developed areas, the chiefs of which hand over the administration of their territory on their own account for the development of the territory concerned. The Council looks after the social, economic, educational, cultural and scientific development of all such territories.

The International Court of Justice ;—The headquarters of the International Court of Justice is at the Hague, Holland. The Court is composed of 15 Judges elected for nine years by the General Assembly and Security Council. Not more than one Judge can be appointed from one member nation. The court elects from amongst its members a President and a Vice-President every year. The main function of the court is to decide international disputes. Its decisions are got implemented by the Security Council. The court delivers its decisions in the light of international laws and international justice. The

court entertains cases pertaining to those subjects only which are mentioned in the U.N. Charter. It fixes the dates of the hearing of the cases in consultation with the parties.

The Secretariate :—The central administrative office of the U.N.O. is called Secretariate. It is controlled and managed by a Secretary-General elected by the General Assembly in consultation with the Security Councl. The Secretariate co-ordinates the works of various organs and Specialised Agencies of U.N.O. and also looks after their working. All correspondence to member nations takes place through this office. It publishes an annual report regarding the working of U.N.O. The Secretary-General presents such a report every year before the General Assembly.

Specialised Agencies :—The chief specialised agencies of U.N.O. are : (i) United Nations Educational, Scientific and Cultural Organisation (UNESCO), (ii) International Labour Organisation (ILO), (iii) Food and Agriculture Organisation (FAO) (iv) World Health Organisation (WHO).

In addition to these, there are several other agencies, viz., International Monetary Fund (IMF), International Bank for Reconstruction and Development (IBRD), International Civil Aviation Organisation (ICAO), Universal Postal Organisation (UPO), International Refugee Organisation (IRO), World Meteorological Organisatioı (WMO), etc.

Achievements of U.N.O. :—The United Nations Organisation, since its establishment, has worked for peace and progress of the world. The independence of Indonesia, Libya and Indo-China can be attributed to its efforts. The Suez Canal crisis (1956) which had taken such a serious turn, threatening the outbreak of another world war, was successfully resolved due to its mediation. It has played an important role in the Congo crisis and saved Congo from disruption, by moving force into the area. It has been making its best efforts to solve the problem of Palestine. It has secured freedom for these countries : Morocco, Tunisia, Ghana, Libya, Syria and Lebanon. The United Nations, in addition to solving many political disputes, has done a lot to improve social, economic, educational and cultural conditions in the backward and under-developed countries through its various organisations and specialised agencies and has done much to fight diseases, famines and floods. It has supplied them with materials, funds and technical staff. The World Bank has rendered financial assistance to many nations. It has helped in the solution of canal water dispute between India and Pakistan and has provided necessary funds for the construction of dams and canals in this respect. It has helped in the rehabilitation of the refugees of Palestine and Hungary. But the greatest service of this organisation is the creation and promotion of the sentiments of humanism and world-brotherhood.

Failings of U.N.O. :—The greatest defect of U.N.O. is the right of exercise of Veto given to the permanent members of the Security Council. In solution of many of the world's crucial problems this Veto has proved a great hindrance. It has come many times in the way of settlement of Kashmir dispute.

Another serious defect of this Organisation is that it is divided into two camps—the Communist Block and the non-Communist Block. All its decisions are taken in this light without fairplay getting its due place. Thus this international organisation meant to promote world peace, has become a centre of party politics. The fair and smooth functioning of U.N.O. is greatly affected by this mentality.

The U.N.O. has failed in the solution of many important disputes : it has failed in Korea, it has failed in Kashmir, even it has failed in Palestine and consequently several wars were fought between India and Pakistan and the Arabs and Israel.

The absence of any military force also accounts for the weakness of this organisation. It has failed miserably in its efforts for disarmament.

SECTION II

ISLAMIC CIVILISATION

CHAPTER XIV

ISLAMIC CULTURE

'Islamic culture is the name given to the creative civilisation which kept on evolving with the march of time under the persistent influence of the teachings of Islam. It had its origin in the teachings of Quran and preachings of line of Muslim prophets from Adam to Muhammad. It indicates that revolutionary attitude of mind which is the outcome of the fundamental Islamic principles—the belief in the Unity of God, the dignity of man and the equality and unity of all mankind'.[1]

The following are the salient features of Islamic Culture :—

(i) **Unity of God** :—The Islamic principle of the Unity of God (Tauheed) and the unity, dignity and equality of mankind form the basis of this culture. It is because of Unity of God that Islamic culture, unlike most of the other civilisations, does not recognise distinction of race, colour aud country.

Nor does it show particular regard for any dress

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1. *The Spirit and Contents of Islamic Culture— A. Rauf.*

or dishes. An individual or a community may eat any food, it is one in the eyes of Allah, the creator of all alike. And, culturally speaking, a community will be considered Islamic if it does not transgress the limits of Allah or violate the spirit of Islam.

(ii) Solid and lasting peace :—It stresses the promotion of solid and lasting peace throughout the world and lays down scientific foundations for the same in concrete terms.

(iii) Creative and Reflective Thinking :—It presupposes freedom from all prejudices, promises creative and reflective thinking and advocates a critical, responsible and a balanced approach towards life in general and all of its multifarious problems.

(iv) Critical Observation of Nature :— It recommends a careful observation of the phenomena of Nature and the discovery and appreciation of the laws governing them.

(v) Whole Nature and Entire Humanity :—Its universe is the whole sphere of Nature and the entire humanity. Though culturally Muslims form part of a single community, the Ummat, yet there only being one God, both Muslims and non-Muslims are his creatures, and as such both have their rights.

(vi) Liberality and Dynamism :—It is liberal and dynamic in spirit, embracing the creative elements of all preceding cultures and providing at the same time, enough scope for further developments.

(vii) Sense of Moderation :—The key-note of Islamic culture is its sense of moderation : "Thus we have made you a nation of middle path. (Quran II : 143). Even in religion, Islam warns against excess, "Oh people of the Book, exceed not in your religion the bounds of what is proper". (4 : 171).

(viii) Embodiment of Inspiring Ideals :—Islamic culture is an embodiment of the most inspiring ideals : political, social, intellectual end moral. On the political side, the ideal, includes the creation and organisation of a healthy society, guided by clearly defined laws and institutions. The Islamic social ideal focusses attention on the development of a pattern of life and social order wherein the distinctions of caste, creed, colour, financial status etc. get on recognition whatsoever. Instead the moral virtues and the wholesome traits of character and personality are accorded the supreme consideration. In the realm of intellect an ardent love of knowledge and learning receives the highest emphasis so much so that "ink of the scholar" is considered more sacred than even "the blood of the martyr." Acquisition of knowledge and wisdom is incumbent upon every Muslim. The Holy Quran, whose every page is full of praise for knowledge and scholarship, even directs the Holy Prophet to seek more and more of knowledge. The belief in virtuous deeds occupies central place in the ethics of Islam. The universal moral values and the considerations of the development of character

and conduct are accorded the highest priority. Says the Quran : "the noblest of you in the sight of Allah is the best of you in conduct", (Surah XLIX), Verse 13). "The best of you are those who have the most excellent morals", said Prophet Muhammad (sm).

History of civilisation bears abundant testimony to the fact that perspective, appreciation and timely implementation of the ideals have played a decisive role in the evolution of human civilisation and culture. In part, they have been responsible for changing the entire course of human history.

Islamic culture has played a great role in the development of the humanity as a whole. "Muslim learning and culture became of eminent historical interest to the whole of mankind, the knowledge gained by preceding civilisations was preserved and handed down, while important original contibutions were added. Academies and libraries created every where, played a prominent role in this development. This universal element in early Muslim culture was never entirely lost in later period and still forms the common legacy of present day Muslim culture.

Aspects of Islamic culture:—Islamic culture is such a comprehensive subject that one is bound to study its various aspects before understanding it's true meaning.

Religious aspect :—The religious foundation is of

utmost importance, because it is from the beliefs, tenets and principles of the faith (Deen) that Islamic culture took its beginning. It has got a perfect system of its own presided by God Himself. His is the kingdom. The prophet is His messenger and representative on the earth. Holy Quran, is the Book of its Constitution. All the creatures of this world are under His control. The main pillar is "belief" belief in the Unity of God, belief in the Hereafter, belief in all the previous Prophets and in Muhammad (sm) as the last Prophet, belief in all the previous revealed books and in the Quran as the last of the heavenly revealed books and belief in the angels as the ministers of God and His messengers to various Prophets. The fundamental beliefs have got to be followed by five practices (i) Prayer (Namaz), (ii) Charity (Zakat), (iii Fasting (Saum), (iv) Pilgrimage (Hajj) and (v) Jihad.

(ii) **Social aspect** : — Islamic culture does not recognise distinctions of race, colour, country etc. Nor does it show particular regard for any dress or dishes. All are one in the eyes of Allah. Thus Islamic culture stands for equality—social, political and economic. Islam recognises no caste or priesthood, no intermediary between man and his creator. It treats all men and women as human beings. The only criterion of respectability in the social system pronounced by Islam is the personal character of a person. "The noblest of you in the sight of Allah is the best of you in conduct" (Surah XLI : 13).

(iii) **Political aspect** :—"In the realm of politics, the spirit of Islamic culture enabled the Muslims, to found an ideal welfare state based on the sovereignty of God i.e. the divine laws derived from the Holy Book and the traditions of Prophet Muhammad (sm), thus resulting in equality before law, affording equal opportunities for all, liberty of conscience, freedom of expression and criticism, social justice and toleration. It gave to the state a flexible constitution based on solid foundations ......The spirit of Islamic culture imparted to man the right to personal safety and freedom as the birthright of every man". Islamic law does not recognise slavery and forbids suicide. Islam preaches universal brotherhood as far as international relations are concerned.

(iv) **Economic aspect** :—Islam provides for Zakat, abolishes interest, introduces the law of inheritance, prohibits speculation and immoral traffic. It encourages circulation of wealth by persuasion to spend and by condemnation of the malicious habit of hoarding wealth. Prof. H. A. R. Gibb says, "Islamic economic system stands midway between the two antagonistic systems of the world, viz., capitalism on the one hand and communism on the other".

(v) **Cultural aspect** :—"The study of the Quran created in the minds of the early Muslims an urge to extend bounds of learning as far as they could. In order to grasp the full significance of the Quran,

the Muslims developed several sciences which though originally born of the study of the Holy Book, are now separate branches of learning such as theology, jurisprudence grammar, philology, rhetoric, etc.. For understanding the various people and countries mentioned in the Quran, they developed the study of History, Geography and various other sciences. They also carried on researches in Astronomy and Astrology in order to correctly appreciate the nature of earth, sky, stars, moon, sun etc., referred to in the Holy Book. Thus they developed and improved Algebra, Chemistry, Physics, Mechanics, Medicine and other sciences. Furthermore, in order to extend the benefit of Islam to the people of different nationalities the Muslims founded the scholastic science known as Ilm-ul-Kalam by which they harmonised the doctrines of religion and the dictates of reason. The process of rationalising led to the development of Muslim philosophy which, though it assimilated some points from Hellenic (Greek) sources had distinct features of its own. It was the force of Islamic culture that gave rise to the spirit of objective research and quantitative accuracy. It was due to the intellectual influence of Islam that followers laid the foundations of those methods of experimental research which in conjunction with mathematical analysis gave birth to modern science."[1]

1. Studies in Islamic History, A. H. Siddiqui, P. 9-10.

Islamic Culture and Fine Arts :—"Art and literature is made subject to the large interests of collective life : unbridled, aimless phantasy of poets is condemned by the Quran but creative, stimulating and exalting poetry is encouraged. The Prophet and his successors deprecated those verses of pre-Islamic Arab poets which were obscene and full of barbarous revengeful sentiments, but expressed their appreciation of healthy romantic and heroic pre-Islamic poems which were among the finest examples of simple and effective verse. In music, stirring and inspiring themes were preferred to depressing and doleful ones. In painting end sculpture, images of living beings were forbidden on account of their past association with idolatory and the danger that images of revered leaders may come to be worshipped like idols."

According to Pickthall, "The culture of Islam aimed not at beautifying and refining the accessories of human life. It aimed at beautifying and exalting human life itself."

Islamic Culture and Modern Civilisation :—The term "Islamic Culture" is also used in the sense of collective achievements in the various fields of literature and science under the patronage of Muslims by the united efforts of the Muslims as well as the non-Muslims during the medieval period.[1]

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1. *Islamic Culture, M. Z. Siddiqui.*

Arabia during the pre-Islamic days was sunk into the lowest stage of civilisation. But with the advent of Islam Arabia underwent a marvellous change. This marvellous change from the depths of vice and ignorance to the heights of civilisation and progress was due, no doubt to the Commandments, Precepts and injunctions contained in the Quran. "Islam gave a new impetus to culture and civilisation, as it stimulated and encouraged the pursuit of scientific studies to an almost unlimited extent. Islam is proud of the fact that it has produced such philosophers and scientists as Assamah, Aboo Oosman, Alberuni, Abu Ali Ibn Seena or Avicenna, the great physician and philosopher, Ibn Rushd or Averroes of Cordova the chief commentator of Aristotle, Ibn Bajja or Avenpace, Al-Ghazzali, and a host of others. The Arabs are the undisputed inventors and founders of chemistry. Medicine and pharmacy were greatly improved by early Muslims. Euclid was translated from the Greek and was presented by the Arabs. Astronomy, biology and physics were greatly advanced by the Muslims. Even aviation was attempted by Abu Cassim, the famous inventor, who was unfortunately killed in one of his numerous attempts at flying. He was a martyr to science. History has recorded in letters of gold the patronage of Muslims for learning and culture. The Abdur Rahmans of Spain, Abu Jafar Al-Mansur and Haroon Al-Rasheed of the Abbasid

dynasty, have left behind them on the pages of history the services they have rendered to humanity and civilisation. From Granada in the West to the walls of China in the East Muslim culture and civilisation spread with amazing rapidity.

The cultural influences of Islam on Europe and other parts of the world are too numerous, and it is not possible to count them all in the brief span of these pages. The truth loving European scholars have admitted that Islam in fact changed "the barbarism of the native people of Europe into enlightenment," culture and the western civilisation of the day. The Western nations, who never cared for cleanliness and sanitation, who remained unclean in person and benighted in mind, who inhabited huts and dark cells, who were "miserably fed on beans, vetches, roots and even barks of trees," who used "untanned skin, or at least leather" for their dress and who were devout believers in all the world's fictions", on receiving the beacon light of Islam from the south-west corner of the central Spain and Sicily became totally changed. Agriculture, social welfare, economic principles, arts and weapons of warfare, amusement and modes of living and all, they learnt from the Muslims. Decoration, architecture and even music now available among the western nations bear remarkable Muslim impression on themselves. Painting also did not escape the influence of the followers of Islam, displayed over it. It has

been stated by the historians of Europe that "the Spanish Muhammadans had brought with them all the luxuries and prodigalities of Asia 'and that' no nation has ever excelled the Spanish Arabs in the beauty and cleanliness of their pleasure-gardens."

The Arabic language influenced the Western languages a great deal ; "borrowed Arabic words in Western languages are abundant." Arabic letters were used by them for decorative purposes. "The chapel that Roger II (of Sicily) built in his capital, Palermo, had its ceiling ornamented with medallions bearing Kufic inscriptions." In the University of Naples, founded in 1224, a large collection of Arabic manuscripts was deposited. The Arab science began to be translated into Latin, long before this. According to Phillip K. Hitti, "By the middle of the tenth century Arab learning became clearly noticeable north of the Alps."

Alongwith other Islamic sciences, Muslim law was also studied by the Christians and Jews in Spain, Naples and Sicily. Besides introducing Astronomy, Mathematics, Philosophy, Medicine, Surgery and other sciences into Europe, the Muslims taught, for the first time in history, "Geography in their common schools from globes". Alongwith the manufacture of writing paper and founding observatories, they also introduced to the West the inventions of gun powder and artillery, as well as the mariners compass.

Islam played no less an important role in changing the modes of living, social rites and rituals and even religious creeds and doctrines of the people of the East especially Iran, Turkistan and India. The Hindu astronomers "took from the Muslims a number of technical terms, the Muslim calculations of latitudes and various other items of the Calendar (*zich*) and in horoscopy a whole branch which they called 'Tajik'. Dr Tarachand in his "Influence of Islam on Indian Culture" so observes :—"The Muslim influence over Indian life is shown very vividly and picturesquely) in customs, in intimate details of domestic life, in the fashion of dress, in the celebration of festivals and fairs and the courtly institutions and etiquette of Marathi, Rajput and Sikh princes".

Influence of Islam on the history and culture of the people of China, Siam, Malaya, Indonesia and many other countries of the world is also a living fact.

CHAPTER XV

CONDITION BEFORE THE ADVENT OF PROPHET MUHAMMAD (Sm.)

Hazrat Ibrahim preached unity of God for the first time in Arabia and constructed the first house of Allah (Kaabah) but gradually the Arabs, nay the whole world became so materialistic that none remembered one God. Though many prophets and big reformers came but their teachings were not cared for and the world forgot the lessons of unity of God and morality, so much so that by the end of the fifth century A.D., there remained no nation which believed in one God and was without idolatrous practices.

Europe:— The Eastern Roman Empire which comprised of Europe and the adjacent areas had a monarchial government and feudalism prevailed. The nobles lived luxurious and scrupulous lives. Slavery was in vogue. Concubinage was a common social institution. The position of women was very low. Christianity was the state religion which preached 'brotherhood' of man and 'fatherhood of God' but in fact a fratricidal war was going on, on account of the Christian doctrine of Trinity—God the father

God the son, God the Holy Ghost. The Christians had many alterations and additions in their holy Book. They worshipped the relics of their saints and images of the Christ. When monasticism took its beginning monasteries were established throughout Europe. These monasteries, instead of serving as the centres of purity became in course of time the hot-beds of moral corruption.

Iran :—Iran was under absolute monarchy. The Iranian monarchs were gods and masters of the person and property of their subjects, who had no rights, but only duties. The monarch and his nobles led luxurious and voluptuos lives The women were treated as mere chattel. The evils of polygamy, and concubinage were extant. Slavery also existed as a recognised social institution. Magianism, Zoroastrianism and Manicheanism were the various dualistic faiths prevalent in Iran. The unity of God did not exist there as well.

China :—China was also ruled by absolute monarchs. Feudalism existed. The condition of the general people was deplorable and unhappy. Budhism as a religion had entered China, but was limited to the officials and towns-people. People in general worshipped their dead ancestors. The evils of slavery, concubinage and gambling existed. Superstitions were also given importance.

India :—India was divided into a large number

of tiny states rueld by chiefs who were ốften at war with their neighbouring states. The chief religion of th~ Indians was Brahmanism (Hinduism). A number of deities were worshipped by them. Budhism and Jainism had lost their vitality. In society so many evils existed, viz., infanticide, *Sati* (burning of woman with her dead husband), polygamy and polyandry. A rigorous caste system was in vogue, such as one can find nowhere in the world. Women did not hold position of respect. They were also not allowed to inherit property of their husbands.

In short, the condition was thus : "Africa was inhabited by wild beasts and naked humanity, Europe was sunk in barbarism, Persia (Iran) had fallen into evil ways, India was engrossed in social vices and in the worship of innumerable deities and China "Knew not God and was content to die in the pit of materialism." The condition of Arabia was the worst, as you shall see in the following lines.

Arabia :—The period, in the Arabian history preceding the rise of Islam is known as '*Jahiliyah*' or the Age of Ignorance. During this period, the religion of the Arabs, as well as their political and social life were on a thoroughly primitive level. They had no idea of the system of government Their political, social, moral and religious conditions were of the lowest order.

(I) Political Conditions :—There was no central

government in Arabia, worth the name. Instead Arabia was divided into a host of tribes, ruled by their chiefs, called the Sheikhs. The persons belonging to one tribe were always on friendly terms but the relation between the members of different tribes was very hostile. The Arabs did not hesitate to go to any length, even they were ready to sacrifice themselves for the honour and prestige of the tribe. In the absence of any centralised government, these tribes were always at war with each other, on one or the other point and such wars continued for many years and sometimes were perpetuated from generation to generation. The tribal raids and wars were a matter of everyday life. There was no law of the land and might was right. 'Politically' Arabia was torn into pieces by the rivalries of its own unruly tribes, by the intrigues of its neighbouring states and by the rapacity of its Jewish colonists.'

(ii) Economic Condition :—The soil of Arabia was a barren one. There were no agricultural and mineral products. Hence the people in general were economically down-trodden, and earned their livelihood by tending cattle. The people of higher status carried on inland and foreign trade and were much better of. The number of such businessmen was very short.

(iii) Religious Condition :—The Arabs of the pre-Islamic days had almost no religion. To spiritual

impulses they were lukewarm even indifferrent. Heathen deities were in great respect and the Arabs consulted their deities before taking any action. They were engrossed in idolatry and nature worship of the worst type. The sun, moon, stars, mountains etc., were worshipped. The house of "*Kaaba*" built by Hazrat Ibrahim and his son Hazrat Ismael was transformed into the house of idols, 360 of which were placed in the Kaaba. Every year men and women from different parts of the country gathered there to pay homage to their gods. Every city had its deity—gods and goddesses. Hubal, Al-Lat, Manah and Al-Uzzah were in high estimation by the Arabs. According to historian al-Kalbi, Al-Uzzah (The most mighty, Venus, the morning star) was in great veneration in east Makkah and hers was the most venerated idol among the Quraysh. Human sacrifice characterised her cult. Manah was the goddess of destiny. Her main sanctuary consisted of a black stone on the road between Makkah and Yathrib (Madinah). This deity was especially popular with the Aws and the Khazraj tribes. The residence of Al-Lat was near the al-Taif where the Makkans and others flocked for pilgrimage and sacrifice. Hubal, the chief deity of the Kaaba was represented in human form. Beside him stood ritual arrows used for divination by the soothsayer who drew lots by means of them. Many temples existed for the worship of these deities. Allah was the principal, though not the only deity of Makkah. The Makkans held him in high regard and considered him as the creator

and supreme provider and the one to be invoked in the time of special peril. He was the tribal deity of Quraysh. But the Arabs did not believe in one God, the immortality of the human soul and the Last Day. 'Monotheism' was a vague conception in a section of Madinite populace.

(iv) Social and Moral Condition :—During this period the Arabs possessed the qualities of undaunted courage, dogged tenacity, wonderful memory, sense of self respect, feeling of liberty, love and allegiance for the tribe and tribal leader, simplicity, generosity and hospitality and love for poetry. But there was no ideal, morality and discipline in the society. Corruption, vices, superstitions, unrestricted freedom and enjoyment ruled supreme in their society. Plurality of husbands (Polyandry) and wives (Polygamy) was the order of the day. Adultery was common and frequent. Step-sons could marry their step-mothers and even the brothers sometimes married their own sisters. Men and women had full sexual freedom and talked of sexual affairs openly. Women were allowed no share in the property of their deceased husbands. The Arabs regarded them as chattels. Human beings were sacrificed to propitiate gods. Fathers sometimes killed their female children (infanticide) for fear of poverty as is stated in the Holy Quran :—

> "*And kill ye not your children for fear of poverty. We provide them with livelihood and you also, surely killing them is a heinous sin.*"

Slavery was also in vogue. The slaves were not given good treatment. They were chastised and punished by their masters, sometimes treated with dishonour. Marriage among slaves was illegal and free marriage was forbidden. The masters could put their slaves to death even. According to a historian, "They were generally treated most inhumanly and often left on the heated sands of the desert bound hand and foot and with eyes towards the sun.

The conditions of pre-Islamic Arabia, as expressed by Jafar, the spokesman of the Muslim emigrants to Abyssinia in reply to the query of her king, Negus, were thus : "Jahiliya people were we, worshipping idols, feeding on the dead animals, practising immorality, deserting our families and violating the covenant terms of mutual protection, the strong amongst us devouring the weak. Such was the state when Allah sent unto us a Messenger."

A prominent writer has summed up the condition of pre-Islamic Arabia in these words :—

"Arabia during the pre-Islamic days was sunk into the lowest stage of civilisation It would be rather difficult to describe the awful superstition and idolatory which prevailed everywhere. The gross licentiousness in which the people of those days indulged, the innumerable crimes of infanticide and human sacrifices which were committed in the name of religion, the constant and perpetual warfare among the various tribes and the consequent— though inevitable— reduction of the population, the absence of any stable government leading to the prevalence

of anarchism and criminal excesses, etc., are all solid facts borne out by history. The House of Allah, founded by their ancestor, Abraham, as a sign of the unity of the Almighty was converted into a temple containing over three hundred idols and images, having the deities and the gods of the Arabs. The great and divine religions which Moses and the Christ had brought down from Heaven had lost their original fidelity and purity, having been tainted with popular superstitions and beliefs People could hardly make any distinction between Virtue and Vice. Brutal, ferocious and savage roamed the nomadic Arab, with no object in life except to gratify his base and vile passions. In fact, human society had become so corrupt that even a study of these times sends a chill or horror and loathing through every decent man. Such then was the state of Arabia when Muhammad (the peace and blessings of Allah be upon him) expounded to the waiting people the message of the One True God in words pregnant with celestial fire.

The dawn of a New Era was visible on the horizon. The day promised to bloom forth with fresh brilliance and vigour and to roll back the dark clouds which had for so long a time concealed the Heavenly light from the sight of men. The day had come when the hand of the Great Reformer was once more to restore the long lost—though much cherished—Justice, Freedom, Atonement and Virtue.

CHAPTER XVI

MUHAMMAD, THE PROPHET OF ALLAH

(Peace Be Upon Him)

Birth and Parentage :—Muhammad, the Prophet of Allah (Peace of Allah be on him) was born in the Hashmite branch of the famous Quraysh tribe of Makkah, on the 20th April, 571 A D. The name of his father was Abdullah, and that of his mother was Aminah. His father died a few months before his birth. His mother died, when he was only six. He was given to the care of his grandfather, Abdul Muttalib, who held the chieftainship of the Holy Shrine of Kabaa. Abdul Muttalib also died after two years. Then he was put under the care of his uncle, Abu Talib. During his boyhood days he went to Syria on trade missions with his uncle and had gained much experience. He was known for his trustworthiness and honesty. Khadija, a widow of Makkah, had a flourishing business. She expressed her desire to appoint him as her agent Her business prospered much under him. She later on proposed to marry him. Abu Talib agreed and the two were married. Marriage with Khadija was a turning point in the early career of Muhammad (Sm.). It

gave him him a much sought for economic self-sufficiency and the leisure to reflect on things divine.

Call to Prophethood and Early Mission :— After getting economic security and leisure, Muhammad (Sm.) devoted himself to satisfy inner urge of his mind. He would go to a little cave on hill outside Makkah, called *Hira* and spend one month every year in the religious devotion and meditation. He would also practise charity during this period. When he reached the age of forty and it was found that he can shoulder the responsibilities put on him, he received the divine call, during the month of Ramzan (610 A.D.) It was during the night when he lay wrapped up in a mantle, that he heard a voice commanding to read.

The following verses of Quran were recited to him and thus began the revelation of the Holy Quran.

> "*Read in the name of thy Lord who created,*
> *Who created man of blood coagulated*
> *Read, thy Lord is the most beneficient,*
> *Who taught by the pen,*
> *Taught that which they knew not unto man.*"

After a brief interval again revelation came to him. "O Thou, wrapped up in the mantle ! Arise and warn" (74 : 1). This second revelation came three years after the first revelation (613 A.D.). The Prophet now came out on his preaching mission. He preached the idea of one God—the religion of Islam—and

gathered many followers. But he met great persecution at the hands of his own tribesmen, the Quraysh, who would not listen to his monotheism. The larger the number of his followers grew, the opposition of the Quraysh became more severe. so much so that Muhammad (Sm.) had to advise his followers to migrate to Madinah, where he himself migrated, a little later. This incident is known in history as Hijrat and the Muslim Hijri calendar dates from this day (2nd July, 622 A.D.).

Muhammad (Sm.) at Madinah :—With the hijrat of the Prophet to Madinah, a new era dawned upon the new city. The age-old rivalry between Aus and Khazraj tribes came to an end, and peace was established. Hazrat Muhammad (Sm) cemented the unity of Ansars (native Muslims of Madinah) and Muhajirin (emigrants from Makkah) by founding a brotherhood (Mawakhat).

In Madinah, a state (Islamic Republic) was founded on the basis of the principles of equality, liberty and fraternity. The Arabs, the Jews and all the citizens of the new Islamic commonwealth were placed on an equal footing, and were allowed a free and equal partnership in the establishment of a new socio-political structure and in the advancement of mankind towards a fuller and richer moral ideal. There were no national or social prejudices, no colour bars, no vested interests ; no priesthood and no

hereditary nobility in the Islamic commonwealth. No special privileges were reserved for any one, nor even the highest dignitary of the state. The intrinsic value of man was judged not by his rank or fortune but by his character and competence. Everyone was given opportunities and scope to use his talent and abilities in the way he thought fit or he was given rank and position according to his capabilities.

Charter of Madinah :— In order to fuse the heterogenous and conflicting elements of Ma inah into one homogenous whole, the Prophet granted a charter to the people, the main provisions of which are laid down in the following :—

(i) The believers are a single community (Ummah) distinct from (other) people. The security of good is one the believers are patrons of one another to the exclusion of (other) people. (ii) All the communities signing the charter would form the common nationality. (iii) If any one of the signatories was attacked by an enemy, others would defend him with their combined forces but (iv) none of the nationality should come into terms by any sort of secret treaty with the Quraysh of Makkah or should give shelter to any Qurayshite or should help them in any of their designs against the people of Madinah. (v) Muslims, Jews and other communities of the Republic should be free to profess their own respective religions and perform their religious ceremonies. None could interfere in

it (vi) Individual and personal offence of trivial nature of any non-Muslim would be treated as such and no general liability would fall on the community to which the offender belonged (vii) The oppressed should be protected. (viii) Henceforth bloodshed, murder and violence should be 'haram' in Madinah. (ix) Muhammad (Sm.), the Prophet of Allah, would be the President of Republic an by virtue of it would be the highest Court of Appeal in the land.

Religious and Social Institutions :—In addition to the institutions of Namaz and Zakat which had been introduced by the Prophet while at Makkah, many religious and social institutions were introduced in Madinah. Daily prayer which was performed privately since long came to be observed in congregation (Jamaat) with the introduction of *Azan*, and the Abyssinian, Bilal was appointed the first Muezzin. Kaaba was made the *Qiblah*. As soon as Kaaba occupied a pivotal point in the scheme of things of the Prophet, pilgrimage to Kabaa (Hajj) was introduced. Friday had already been fixed the weekly day of congregation prayer. The fasting in the month of Ramzan was also made compulsory and the festivals of Idul Fitr and Iduzzuha were introduced.

Laws regarding divorce, marriage and inheritance of property were formulated according to the Quranic Commands, while gambling, plundering infanticide and other heinous acts were forbidden to Muslims. The prophet ordered the continuation of the rite of

circumcision (Khatna) as a ceremony introduced by Hazrat Ibrahim.

The Farewell Pilgrimage :— In the tenth year of the Hejira, the Prophet felt that he had completed his mission and understanding that the end of his life was near, determined to make a farewell pilgrimage to Makkah. There from the mount of Arafat he delivered his last sermon which is of great significance to us. The text translated, is reproduced below :—

"O people ! Listen to my words : for I do not know whether I shall be in your midst after this year. Remember that you shall have to appear before your Lord who will demand from you an account of all your actions. "O people ! you have rights over your wives and your wives have rights over you. Treat your wives with kindness. Verily you have taken them on the security of Allah and made them lawful unto you by words of Allah.

"Keep always faithful to the trust reposed in you and avoid sins.

Usury is forbidden, the debtor shall return only the principal.

"Henceforth the vengeance of blood practised in the days of Jahiliyat (ignorance) is prohibited and all bloodshed abolished.

"And feed your slaves as you feed yourselves

and clothe them with the clothes you wear and if they commit a fault which you cannot forgive, then part with them for they are the servants of the Lord, and are not to be harshly treated.

"O people ! Listen to my words and remember that all Muslims are brothers unto one another. As you are one brotherhood, you will not take your brothers' belonging which he will not give you out of goodwill. Guard yourselves from committing injustice".

With these words the Prophet finished his address when a revelation was made to him.

"This day have I perfected for you and completed my blessing upon you, your faith and accepted for you Islam as a religion".

Death of the Prophet :—Hazrat Muhammad (Sm) fell ill in the eleventh year of the Hejira and he breathed his last on 8th June 632 A.D.

Islam and its Five Pillars :— "Muhammad was primarily a prophet and the greatest testimony to his success as Prophet is provided by the adherence of one-sixth of human race to his religion - Islam. His religion provided an adequate solution to all moral, spiritual and social problems of the time. Islam is a religion of submission to Allah which the Holy Quran claims to be the religion of man which had

been the religion of all the preceding prophets down to the time of Muhammad (Sm.) who gave to it a finality".

"Of the five great institutions of Islam generally known as the 'five pillars' the most primary one is the confession of faith (Shahadat): "There is no God but Allah and Muhammad is the Prophet of Allah". This is the most essential pre-requisite to be a Muslim. Belief in One God and belief in the mission of Muhammad are thus the two basic tenets of Islamic faith. Belief further includes belief in the Day of Judgement and individuals' responsibility for his own action. Four other institutions of Islam belong to the realm of action as manifestation of one's belief in God and his Prophet. These are prayer (Salat or Namaz), Fasting (Saum or Roza) Charity (Zakat) and Pilgrimage (Hajj).

The Prophet as a Social Reformer :—Arabia, as Muhammad found, says Khuda Bukhsh "was steeped in ignorance, barbarism and fetishism of the worst type". "From time immemorial", writes Ameer Ali, "the peninsula had been wrapped in absolute moral darkness. Spiritual life was utterly unknown. Neither Judaism nor Christianity had made any lasting impression on the Arab mind. The people were sunk in superstition, cruelty and vice". The Prophet lifted this demoralised nation from the depths of the abyss into which they had fallen.

He abolished gross idolatry and worst sins and crimes to which the Arabs were addicted. He gave the conception of one God and a higher sense of value. According to Von Kremer: "From gross fetishism to severe and unbending monotheism—such was the religious reform effected by Islam".

He emancipated the slaves and the women folk from their bondages to their masters and husbands respectively. The slaves were placed on an equal footing with their masters and they were elevated to the rank of generals and commanders. Women were elevated to a dignified position. They were given the right of divorce, and the right of inheriting properties of their fathers and deceased husbands. He declared that wives have rights over their husbands just as the husbands over their wives. In the words of Montgomery Watt: "Muhammad (Sm.) was a social reformer, indeed a reformer even in the sphere of morals. He created a new system of social security and a new family structure, both of which were a vast improvement on what went before and established a religious and social framework for the life of a sixth of the human race today".

The Prophet as a Nation-Builder:—Arabia which was a prey to inter-tribal war and strife, and politically a non-entity was united and strengthened by the common bond of religion. According to Khuda Bakhsh: "The immediate result of the

Prophet's teaching was the dissolution of the tribal system and the foundation of the brotherhood of Islam. According to Phillip K. Hitti "within a brief span of mortal life, Muhammad (Sm.) called forth out of uncompromising materials a nation never united before in a country that was hitherto but a geographical expression".

This new society and the new nation which came into being adopted justice and tolerance towards all a their cardinal principles or doctrines. Following this ideal the Islamic Commonwealth included in itself non-Muslims and citizens like the Muslims. The non-Muslims were given religious freedom and political rights and other fundamental rights of citizens by a charter (Charter of Madinah), which stands to this day as monument of enlightened tolerance and will serve as beacon light to all future statesmen who may aim at achieving success, good-will, love and co-operation from all.

In the words of Edward Gibbon, the Revolution of Islam, "was one of the memorable revolutions which have impressed a new and lasting character on the nations of the globe".

A great Revolution :—Arabia in the pre-Islamic days, as told earlier was steeped in ignorance and was sunk into the lowest stage of civilisation. (See Chapter II). The Great Reformer Muhammad (Peace

be upon him) restored the long lost Justice, Freedom, Atonement and Virtue. He brought a very powerful revolution—in ideas ; in beliefs, and in the ways of life.

"Opposition and even brutal force could not stem the tide of righteousness from flowing into the new channels of Purity, Unity and Brotherhood. It swept away all barriers, obstacles and impediments as a mountain torrent sweeps away every thing that lies in its way. Virtue had at last triumphed over vice, and the forces of good had ultimately put an end to those of evil. Humanity was liberated from the grip of evil and superstition, being scared away by the doctrines of Truth and Piety, took to wings and flew away for ever. Hard and fast came the revelations of the Almighty through His Messenger and Prophet, whose logical, reasonable and convincing arguments had at last opened the eyes of a degraded and a corrupted nation. The Arabs awoke to a great realisation that they had been asleep for centuries in the dark dungeons of ignorance and vice. Thus the Holy Quran, the Sacred Book of Allah was revealed to humanity at a time when its need was most felt. It came direct through one man and one alone, from one who lived in the broad daylight of history. The Gospel of Truth struck awe and terror through the hearts of men. Overcome by its irrefutable truths, its eloquence, elegance and magnificence, its purity and loftiness of thought, the Arab nation determined

to atone for its past misdeeds and follies, with the result that at the time of the Holy Prophet's death the whole of Arabia had been converted to Islam.

"Tbus within the short space of a few years Arabia had undergone marvellous change. Instead of atheism, deism and fanaticism, men, began to worship the one true God, the Omnipotent, the Omniscient and the Omnipresent. Instead of autocracy and feudalism, it laid the foundation of the truest Democracy and Brotherhood, the like of which the world has never seen. Instead of horrible treatment of women and children, men began to respect and love them. Instead of savage and brutes, the Arabs became the torchbearers of science and culture. Instead of a nation split up into innumerable tribes and clans, they united and formed into a single vast nation .. Instead of corrupted and a degraded society, it gave birth to a highly intellectual and moral society which at once became the wonder and admiration of the whole world.' Such was the marvellous transformation brought by the teachings of Islam and preachings of Muhammad (Peace be upon him).

CHAPTER XVII

THE PIOUS CALIPHATE

The four Khalifahs (Caliphs) who succeeded the Prophet in the leadership of the Muslims are known as the Khulfa-e-Rashedeen or the Pious Caliphs. The period of the Pious Caliphs is the most glourious age in the history of Islam. In this period the ideals and teachings of the Prophet (Sm.) continued as a living force and the caliphs followed the tradition of the great teacher in their ideals and policies. This period nourished the democratic ideas of Islam and worked out a republican government to which the Muslims look with pride and inspiration. Though lasted only thirty years (632-661 A.D.), the Republic of Islam is the most momentous period in history It saved Islam, consolidated it and laid the basis of the greatness of the Muslims.

The first four caliphs or Khulfa-e-Rashedeen were : Hazrat Abu Bakr, Hazrat Umar, Hazrat Usman and Hazrat Ali. During their period Islamic ideals were put into effect and the 'Muslims launched upon a career of expansion in order to liberate mankind from the yoke of subjugation to false gods and from the oppression of tyrannical rulers, to ensure for

a large section of oppressed humanity social and economic justice and to procure to them the freedom to appreciate the last message of Allah to mankind. Infused with the spirit to carry the message of God to mankind the Muslims spread East and West with an astonishing speed.' Most of the Islamic institutions developed during the Pious Caliphate and we shall briefly study them here.

Political Institutions:—(*a*) *Khilafat*:—"The Khalifah or the Caliph was the constitutional head of the Republic of Islam. He was elected by the Muslims. The first Caliph, Hazrat Abu Bakr, was freely elected by the general acclamation of the Muslims. Other modes were also adopted to elect the caliphs. Hazrat Abu Bakr suggested the name of Hazrat Umar as his successor and the general people accepted this suggestion and confirmed it by taking oath of allegiance (*Bayt*). Hazrat Umar set up a committee of six persons to choose his successor from among themselves. They elected Hazrat Usman and popular acclamation approved the choice. Hazrat Ali was elected by Muslims in general. The caliph had to discharge both religious and temporal functions. He was the leader (*Imam*) of the Muslims in prayer and other religious matters. He was also the head of the state. He assumed the title of *Ameerul-Momineen*, or commander of the Faithful. He was not at all an autocrat but, was a constitutional ruler, because his actions and policies were subject to the

injunctions of the Quran and the practices of the Prophet (*Sunnah*).

(*b*) *Shura* :— 'Shura' was an advisory body. comprising of the leading companions of the Holy Prophet (*Sahabah*). The sittings of this council were held in the mosque of the Prophet. The caliph sought the advice and help of the 'Shura' in the affairs of the state. Hazrat Usman said : "There can be no Khilafat except by consultation". Thus it means that 'Shura' was a very important body.

(*c*) *Qanun* :—The caliphs did not make laws but promulgated the laws. There were three sources of law (Qanun) : (i) (Al-Quran) (ii) The Sayings of the Prophet (Hadith) and (iii) *Ijmah* (the agreed opinion of the members of the Shura.)

(*d*) *Judiciary* :—Till the period of Hazrat Abu Bakr. the Caliph and his officers performed the duties of Qazi (Judge) as well but Hazrat Umar created an independent judiciary. He appointed Qazis throughout the state, in consultation with the Shura. The Qazis decided cases, administered charitable endowments, looked after government property, enforced the wills and protected the weak from the injustice of the strong.

(*e*) *Ifta* :—The institution of *Ifta* was introduced by Hazrat Umar in order to meet the difficulty arising out of the ambiguity of any religious point.

Learned divines were appointed to give their opinion in such matters.

(*f*) *Ihtisab* : — Though there was a distinct department for the censor of public morals yet in the later period officials were appointed to supervise weights and measures, check barricades and impediments on the roads and the streets, to prevent cruelty upon animals and to stop the sale of wine.

Economic and Financial Institutions :— Amongst the important economic and financial institutions mention must be made of (i) *Baytulmal* (Treasury) and (ii) *Diwan* (Department of Finance).

Baytulmal :—In the Baytulmal the public money i.e. the revenues derived from different sources were deposited viz., Kharaj, Ushr, Zakat, Jaziyah and Ghanimah. From the public money necessary sums were spent for the improvement of the condition of the poor, for public welfare works, for the war in defence of Islam. The Caliph and his family had no right to enjoy any money from the Baytulmal, except the monthly allowance fixed.

Diwan :—Hazrat Umar established the Diwan or the department of finance, to regulate the receipts and disbursements of the revenues of the state. The revenues came from these heads (i) Khums (1/5 of booty obtained in wars) (ii) Zakat (1/40 of the surplus properties and wealth of a Muslim). (iii) Kharaj (1/5

of the produce of the land from non-Muslims) (iv) Ushr (1/10 of the produce of land from Muslims) (v) *Jizya* or polltax (levied upon non-Muslims in lieu of military service).

The revenues of the treasury were first spent to meet the expenses of administration, public welfare works etc., and the balance was used by Hazrat Umar to give stipends to the Muslims. Hazrat Umar's stipendiary system was well-defined and strictly regulated. In the Diwan a register containing the names of Arab and non-Arab stipendiaries was maintained and no favour was shown to anyone. Taxation was fair and simple. Canals and embankments were constructed from public revenues. Hazrat Umar excavated a very important canal which joined the Nile to the Red Sea, known as Nihr-i-Ameerul Momineen. This canal facilitated the transport of corn from Egypt to Hijaz.

Military Institutions :—The Army consisted of the infantry, cavalry, archery, service corps, scouts etc. There were various grades in the Army under the Commander-in-Chief, who was appointed by the Caliph. The cavalry used shields, swords and long lances as weapons and was the most forceful part of the army. Basra, Kufa, Fustat, Qairowan and Mansurah were the most important military stations of the Caliphs. Much attention was paid to the health of the soldiers.

(*b*) *Navy* :—The Navy was organised during

the period of Hazrat Usman. The first Arab Admiral was Abdullah bin Qays Haris who made fifty naval raids against the Romans.

(*c*) *Spies* :—Spies were appointed in order to elicit the secrets of the enemy's forces and resources.

Administrative Institutions :— Of the central administration it has already been told that the same was guided by the Caliph in consultation with Majlis-i-Shura, through the officials of the state appointed by him.

Provincial Administration :—Hazrat Umar divided his empire into eight provinces namely Makkah, Madinah, Syria, Jazira, Basra, Kufa, Egypt and Palestine. These provinces were governed by a '*Wali*' or governor appointed by the caliph. These governors beside discharging administrative duties had to lead the congregational prayer and read the sermon (*Khutbah*) in Friday prayer.

The various other officials of the province were Katib (Chief Secretary of the governor), Sahibul-Kharaj (Collector-in-charge of revenues), Sahib-ul-Ahdas (Chief police officer) Sahib-ul-Baytulmal (Treasury Officer) and the Qazi (Judge).

The officers were given definite instructions before joining their assignments.

Social institutions :— (*a*) *Elements in the Muslim Society* :— The various elements which composed the society of this period were :—

(i) Muhajireen

(ii) Ansar

(iii) Mawali

(iv) Slaves (*Ghulam*)

The *Muhajireen* commanded the highest position by virtue of their being leader of the Islamic revolution. They had scrificed for Islam their everything. They fearlessly worked for the cause of the success of Islam. It was therefore that the people elected caliphs from amongst them. The caliphs considered themselves as the servants of the people and repository of the welfare of the people. They led simple lives.

The *Ansar* were another element in the society of the period. They had also sacrificed their every thing for the cause of Islam. It were they who gave refuge and help to Hazrat Muhammad (Sm) and his companions after their migration to Madinah. The Prophet established brotherhood between the Muhajireen and the Ansar. This is known as '*Mawakhat*'. Since the Ansar had given great sacrifices for Islam and helped their Muhajireen brethren, they were also included in Majlis-i-Shura.

The *Mawali* were the third element. There were the non-Arab Muslims of the Arab empire and many

of them, by migration had settled in Madinah, Makkah, Taif. Kufa and Basra. Freed slaves were also included in the Mawalis. The Mawali were so-called because they were attached to some Arab family. They were free citizens of the state and had equal rights with the Arabs. Though they enjoyed full political rights yet they did not enjoy the privileged position like that of the Muhajireen or Ansar.

The *Slaves* were the fourth element. The institution of slavery was in vogue in pre-Islamic world. The slaves were not treated as human beings : they were sold ; women slaves were forced to lead shameful lives. In the Muslim society the slaves were treated as human beings. They were given high position during the period of the Holy Prophet who appointed an Abyssinian, Bilal, as the first Muezzin (a person who calls Muslims to prayer). Hazrat Umar introduced many reforms to improve the position and status of the slaves. Freeing of slaves was considered an honour for a Muslim. Hazrat Umar decided that all the slaves upto his time be given status of their masters. They were given same stipends as for their masters because Islam has ordered that in food, dress and education of children there should be no difference between the slaves and free citizens.

The slaves and their sons were accorded high respect and given high positions. Zaid was appointed

general in the battle of Muta. His son, Assamah was the first commander of those forces which Hazrat Abu Bakr sent for Jihad. All the great companions of the Prophet were under the command of Assamah. Salman, Suhail and Anas, also slaves were greatly esteemed by one and all.

The rights of the female slaves were also guarded. Once the masters married their female slaves, the offspring had to be honoured by the masters. There after the female slave could not be sold and she got free after the death of her master. The offsprings from the female slaves were free citizens of the state having full rights including inheritance of property of their father.

"Slaves and masters were placed on an equal footing, and emancipation of slaves was looked upon as an act of great virtue. The buying and selling of slaves was strictly forbidden: in fact, human chattelhood was denounced in the strongest terms. Only persons made captive in lawful warfare were permitted to be held in 'bond' until ransomed."[1]

(*b*) *Condition of non-Muslims* (*Zimmis*) :—The non-Muslims (Zimmis) were treated with toleration, fairness and justice. They enjoyed uninterfered the right to life, property and religion. The

1. *Mohammad Arshad* : *An Advanced History of Islam.*

Prophet and the Pious Caliphs granted them charter of liberty.

The non-Muslims were tried by their own courts and judges or panchayats. They had to pay 'Jizyah' or poll-tax, as they were exempted from the performance of military service. This tax was charged from the able-bodied only. The disabled, women and children were exempted from the payment of this tax.

Since the Islamic state was an ideological state, the non-Muslims were not given any key-posts in the administration. The non-Muslims were allowed full cultural, religious and traditional freedom.

Tne lands of the conquered territories were specially reserved for the non-Muslims. They became the owners and administrators of such lands. A Muslim could, under no condition, purchase land from a non-Muslim. Even the government could not take back land from the Zimmis. The revenue fixed on such lands were quite just. Hazrat Umar had instructed his revenue officials to behave mildly with the non-Muslims and not to extract more than the required amount.

The Muslim officials were not to interfere in the laws of inheritance of property of the non-Muslims. No Christian, Jew or a person of any other faith could inherit property from a Muslim or vice versa.

Ample safeguards had been taken to see that no friction arose between the members of one non-Muslim sect and the other. No conversion of faith was allowed from Judaism, Christianity and vice versa. If a Jew or a Christian left his will that a mosque be constructed out of the funds left by him at his death, it was not allowed. One could advise simply the construction of the religious place of ones own religion. The property of the heirless Muslims went to the Baytulmal. The non Muslims were given complete freedom of worship and were treated with approbation. Hazrat Umar was very kind and merciful upon them.

(c) *Condition of Women* : --The women held respectable position during the Pious Caliphate. They were free to move and seclusion had not yet come into vogue. They could attend the sermons of the caliph and the lectures delivered by the divines. Arab women also joined in the war and fought side by side with men. They also attended the sick and the wounded on the battle field. Hazrat Umar prohibited the practice of saying combined prayers by men and women on account of certain legitimate fears and inconveniences. The women had the right to inherit property of their fathers and husbands. They had the right to choose their husbands. The women also competed with men in many walks of life. The system of polygamy was in vogue but nobody could marry more than four wives and that

much was allowed on the condition that one could afford to be just to all wives.

Cultural Progress: —(*a*) *Education and Learning*: Hazrat Umar took steps for mass education. He built schools in towns and cities for public instruction in the Quran, Hadith, and Theology. Many distinguished companions imparted instruction to the people. In a Syrian school 1600 students were on the rolls. Mathematics was also taught. In the days of Hazrat Ali, Kufa and Basra developed as great centres of learning. In the schools there Quran, Hadith, Arabic grammar, philology and philosophy were taught with care. Hazrat Ali himself was a great scholar and many schools were opened due to his patronage.

"The companions of the Prophet who had the advantage of learning at the feet of their master made a significant contribution in the arena of culture. All of them were not alike in their scholarship and learning and their contributions were, therefore, determined by their individual character and attainments. Six or seven of the companions of the Prophet were considered to have been in the first grade of knowledge. Umar, Ali, Ibn Masud, Ibn Umar, Ibn Abbas, Zaid bin Thabit and Ayesha, the wife of Prophet (sm), belong to this category. Besides the first grade, there were twenty in the second and about hundred in the third grade.

Abdullah Ibn Umar was an acknowledged and

a trustworthy authority on the history of early Islam, for he had the privilege of having enjoyed direct contact with the Prophet and all the four Caliphs with him. He was extremely careful in narration of facts. His traditions were handed down to posterity by his sons and disciples.

Abdullah Ibnul Abbas, a cousin of the Prophet (sm), was famous for his knowledge of tradition, of jurisprudence and exegesis of the Quran. He was essentially a scholar who devoted his whole life to learning. In Madinah he called on the people to collect the traditions of the Prophet.

Ali Ibn Abu Talib was a cousin and the son-in-law of the Prophet. He took keen interest in the study of the Quran and was considered an authority on the complicated and difficult passages in the Quran.[1]

(*b*) *Poetry* :—The Arabs were born poets. Poetry was a great passion with them. Omar ibn Rabia, Labid, Jamil and Imrul Qais were some of the renowned Arab poets.

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1. K. Ali : Short History of Muslim Culture.

CHAPTER XVIII

UMAYYADS OF DAMASCUS

After the Pious Caliphate (632-661) came the rule of the Umayyads (661-750) of Damascus. The rule of the Umayyads was established by Muawiyah (661-680). The accession of the Umayyads did not imply only a change of dynasty but with the termination of the Pious Caliphate and the establishment of Ummayad power, a vast and fundamental change came over the administrative policy and ideals of the Muslim state. Hitherto the caliphs were elected by the people's votes, but henceforth the dying caliphs began to nominate their successors and people lost their right of election. Muawiyah nominated Yazid as his successor and thenceforth the practice of nomination came into vogue. After Yazid, the rulers who came to power by virtue of succession were ; Muawiyah II, Marwan I, Abdul Malik, Al-Walid ; Sulaiman ; Umar II, Yazid II, Hisham, Al-Walid II ; Yazid III, Ibrahim and Marwan II.

Government and Administration :—'During the Umayyad period the Khilafat was changed into 'Mulk'. It became dynastic and hereditary. Religion was no more the primary concern of the ruling

chiefs. The basis of the Government was no more to be found in popular support as during the Pious Caliphate but it was to be found in diplomacy and machination ...The poets and musicians were munificiently rewarded by the Umayyads... ... Umayyad army was very efficiently organised and vast territories were acquired by Umayyad generals .....Superabundance of wealth and influx of slaves led to luxury, pomp and grandeur and unlike the Pious Caliphs the Umayyads became truly kings and the system of bodyguards was first introduced by Muawiyah who took lessons from the murder of Hazrat Usman (the Third Caliph). Thus the Caliph became inaccessible for ordinary men ....The glory of the Umayyads chiefly lay in their vast empire, the affluence and wealth and also the germination of culture, that was to blossom forth under the Abbasids'.

The empire was divided into the following provinces :—(I) Syria-Palestine (ii) Kufa (Iraq) (iii) Basra (iv) Armenia (v) Hijaz (vi) Kirman (vii) Egypt (viii) Ifriqiya (ix) Yaman. Gradually these provinces were grouped together to form five vice-royalties (i) Iraq with Kufa (2) Hijaz, Yaman and Central Arabia (3) Jazirah including Armenia and Azarbaijan (4) Egypt (5) Ifriqiya including Africa, Spain, Sicily etc. A viceroy was appointed to each of these vice royalties. The Viceroys had full charge of the administration as the caliphs' deputy but sometimes an officer

known as Sahib-al-Kharaj was incharge of revenues and he was directly responsible to the caliph. The Qazis were generally appointed by the governors. The non-Muslims were allowed autonomy under their own religious leaders and Muslim law was not applicable to them. The Qazis were appointed from amongst the class of the Jurists (Faqihs). The Qazis besides deciding cases, also administered religious foundations.

The chief sources of revenue were Kharaj (land-tax), Jizya (poll-tax), Zakat; Khums (one fifth of the spoils of war). After meeting all the expenses of the province the balance was remitted to the Caliphal Treasury.

These departments had been established to facilitate administration :—Diwan-al-Kharaj, Diwan-al-Rasail, Diwan-al-Khatam, Diwan-al-Barid and Diwan-al-Jund. These departments looked after the various functions assigned to each of them.

The Umayyad army was well-organised. The time old division of the army into five corps in the battle field : Centre, left, right, vanguard and rear-guard, was in vogue. The artillery used 'manjniq' and dabdaba. The Arab navy under the Umayyads was also very powerful. The Muslim navy played a prominent role in the capture of Mediterranean islands. Under Walid, navy became fully organised.

Social life :—The population throughout the empire was divided into four social classes : The ruling Arabs, the neo-Muslims (Mawali), the Zimmis (non-Muslims) and the slaves.

The highest class consisted of the ruling Muslims headed by the Caliphal household and the aristocracy of the Arabian conquerors. Next below the Arabian Muslims were the neo-Muslims, who had professed Islam at a later date and were slightly inferior in status to the ruling class. Later, it was this class which produced a large number of learned men and aspired for complete equality of political rights. The third class consisted of the so-called Ahal-al-Dhimmah (the Zimmis) i.e. the Christians, Jews and Sabians with whom the Muslims had made convenant. At the bottom of the society stood the slaves. Though slavery had been discouraged under the Umayyads the slave system was accelerated because of a corresponding rise in the wealth of the people. Slaves were imported from far and wide.

Damascus :—'Damascus, the capital of the Umayyads, was one of the most beautiful cities of the world and the metropolis of the Islamic empire. According to Von Kremer, "The position of the town is so exceedingly favourable that it must, doubtless, have become early in its history an important centre of the intercoarse of nations and exchange of wares, as also a cradle of political and social life

of those neighbourhoods.' Palatial mansions built of white marbles, ornamented with inland stones of various colours, adorned the city. The water supply of the city is an imperishable memorial of the Ummayyad rulers.

Position of Women :—The ladies of the royal household enjoyed large degree of freedom. The high-bred Arab maiden could converse with men without embarassment and in absolute unconsciousness of evil. To her the beautiful lines of Firdausi were applicable: 'Lips full of smiles, countenance full of modesty, conduct virtuos, conversation lively.'

She entertained her guests without shyness. Sometimes the women exerted a good deal of political influence. Atika, the wife of Abdul Malik and Ummul Banin, the wife of Walid I influenced their husbands considerably. In the Umayyad society, women distinguished themselves as scholars and poets, and also in wit and virtue. Syeda Sakina and Ummul Bannin were highly accomplished ladies of the time. The famous saint Rabia surnamed Ummul Kh air lived about this epoch. She is described as one of the most eminent among the holy persons of the time. The custom of seclusion made its appearance in the Muslim community during the reign of Walid II.

Dress and Fashion :—The dress differed in

quality and quantity, according to the means of the wearer ; costume of a faqih differed from that of a Khatib. The uniform of the soldier was entirely different. The Umayyad society was far advanced. It made use of the napkins, spoons, chairs, tables etc.

Intellectual Activities :—(a) Education : The Umayyad period witnessed little progress in literature and learning. But the period can not be considered as barren ; it sowed the seed of learning which blossomed under the Abbasids. The Umayyad caliphs had taken interest in education. It is a historical fact that under the Umayyads, the Arabs began to study history, geography and astronomy, besides tradition, philosophy and theology. The common people desirous of securing education, patronised the mosques where classes on Quran and Hadith were taken. Most of the schools were attached to the mosques and endowed with property. The system of teaching was based on free lectures. A famous lecturer could find hundreds of pupils and thousands of people for his audience. Admission generally was free and without restriction.

(b) Literature and Learning :—The Umayyad caliphs were great patrons of literature and learning. Muawiyah, the first caliph of the Umayyad house was fond of hearing legendary stories. He had a large heart and liberal mind for learning. He invited a

Christian physician to his court who translated for him several medical books into Arabic. Himself a great poet, Yazeed patronised the learned and learning. Khalid bin Yazid was a devotee of learning. He was a philosopher and is said to have been the first in Islam to translate Greek and Coptic books on alchemy, medicine and astrology. Omar II is said to have shifted the schools of medicine from Alexandria to Antioch. Many savants and scholars enjoyed the partronage of Walid I and Hisham. The Umayyad caliphs thus nursed and nourished learning in its infancy.

Basra and Kufa :—'Basra and Kufa became the animated centres of intellectual activities where students from different parts of the empire gathered for the purpose of learning Arabic pronunciation and recitation of poems. It is said that the scientific study of Arabic language and grammar began with a view to supplying linguistic needs to the new converts to Islam when they wanted to study the Quran. Asad-ud-Doula who founded the Arabic grammar flourished in Basra and died in 668 A.D. He was followed by Khalid bin Ahmad another distinguished scholar of Basra. He was the first to compile an Arabic Dictionary named the "Kitabal-Ayan". He was also accredited with the discovery of Arabic prosody...... His pupil Sibawayh, a Persian, composed the first systematic text-book on Arabic grammar.........Among the celebrated traditionists

who hailed from Kufa the name of Abdullah ibn Masud stands out prominently. Ibn Masud is said to have been responsible for 848 traditions. Amir ibn Sharahil al-Shabi and Abu Hanifa were other distinguished traditionists of this period'.

Muslim mystic, Hasan al-Basri was the chief ornament of the religious life of Basra Intellectual ferment, thinking about religious practices and religious faith in a rational manner also started at Basra. Imam Jafar as-Sadiq, the great grandson of Hazrat Ali laid the foundation of Islamic Philosophy Hasan al-Basri and Wasil bin-Ata, the founder of the Mutazilite school, were the distinguished disciples of Imam Ja'far.

Ubad and Wahab were great historians of this time.

Poetry :—In the cultivation of poetry the Arabs were very much advanced. Umar-ibn-Abi Rabia, Jarir, Hamdad, Farazdak and al-Akhtal were some of the renowned poets of the Umayyad period. Joseph Hell says, "at a time when the world knew not what love-poetry was in Arabia, it had attained its culminating point. The prince of this form of poetry was Umar Ibn Rabiya.' Qais was also a great lyric poet. He is known in history as Majnun and his love for Laylah is almost proverbial for us. His poems speak of genuine love.

Architecture :—Architecture was very much patronised by the Umayyad caliphs. The Umayyad rulers beautified their capital, Damascus, with beautiful and palatial edifices—palaces and mosques.

Zayad, the governor of Kufa, and Basra, rebuilt the mosque of Kufa, removing the gravel from the floor and replacing it by a solid pavement.

Architecture reached its high watermark during the reign of Abdul Malik and his son Al-Walid I. Abdul Malik built the great mosque at Jerusalem called the DOME OF THE ROCKS, a mosque which stands to this day as a glory of early Muslim architecture. It was the earliest Muslim mosque covered with a Dome. Near the 'Dome of the Rocks' the caliph constructed another mosque known as "Aqsa Mosque". It's arches are large and vividly painted. Walid I constructed a mosque at Damascus. According to Al-Masudi, this mosque was decorated with gold and precious stones. Walid I also enlarged and beautified the mosque of Makkah, and rebuilt the mosque of Madinah. He also "erected in Syria number of schools and places of worship and endowed institutions for the lepers, the lame and the blind'. (*Al-Tabri*).

The Umayyad rulers built innumerable magnificient palaces for their residence. The houses of the aristocrats were also well-built.

Music :—'Umayyad society had great love for music and Makkah, Madinah and Damascus were the centres of the art of music and song. According to Ameer Ali, "In this reign the love of music grew almost into a craze, and enormous sums were spent on favour of its singers and musicians who were summoned to court from most distant parts". Dancing also flourished side by side with singing.

CHAPTER XIX

THE ABBASIDS

The Abbasid dynasty established itself in 751 A.D., by ousting the Ummayads from power. The Abbasid state was founded by Abul Abbas, who referred to himself as Al-Saffah (blood-shedder) in his inaugural Khutba from the mosque of Kufa True to his bold announcement he embarked upon the career of exterminating the members of the,Umayyad family so much so that almost all were dispensed away with, except one, Abdur Rahman, who escaped, to establish Umayyad rule in Spain of which we shall study in the following chapter. The first six caliphs of this dynasty occupy a very prominent position in this history : al-Saffah, al-Mansur, al-Mahdi, al-Hadi, Harun-al-Rashid and al-Mamun.

"The Abbasids claimed to have established a purely religious sovereignty, a true Khilafat, in place of the Umayyad secular state. But this religious character of the sovereignty was over-emphasised. Indeed the Abbasid Caliphs were also hereditary rulers depending for the sovereignty more on use of force like the Umayyads than on either popular support or religious merit.".

Al Mansur :—Al-Mansur (754-775) founded the city of Baghdad. 'The construction of the city was completed in four years ; a sum of 4,883,000 dirhams was spent and about a hundred thousand architects and artisans were employed. The city was circular in shape with double brick walls with a mote inside. The walls had four equidistant gates. Outside the city-walls Mansur built two more palaces : Qasr-al-Khuld and the Rusafa . Baghdad being a military post, which held Kufa, Wasit and Basra in effective check, was also admirably situated in the heart of the Empire. Moreover its easy communication, helped the growth of flourishing trade and commerce. The city fell heir to the glory of Ctesiphon, Babylon, Nineveh, and Ur. The new location of the capital opened ideas from the East. Persian influences began to be felt on governmental institutions, court etiquettes, manners and customs. Al-Mansur himself gave great impetus to intellectual development, and scholars were engaged in translating Greek and Persian works into Arabic. A typically Persian institution namely that of Vizir (minister) came into vogue during his period.

Al-Mahdi :—Al-Mahdi (775-785) with the help of the treasure left by his father al-Mansur, made profuse charities and enlarged and beautified the mosques in the holy cities of Makkah and Madinah. 'He repaired the inns and wells on the pilgrim's road. Caravanserais were provided with fountains and

other amenities and welfare officials were posted at provincial centres to look after the progress of works of public utility. The capital city of Baghdad now became an emporium of trade. Music, poetry, literature and philosophy began to flourish'.

Harun al-Rashid :—Harun al-Rashid (776-809) was one of the first rank kings and monarchs of the world. He was extremely pious and punctilious in his observance of the rituals of Islam. Several times he went on pilgrimages and bestowed largesses upon multitudes. Despite his charity and piety he loved at the same time to keep himself surrounded with pomp and grandeur. Harun acquired a good reputation by his success in holy war (Jihad) against the Byzantines.

'Harun al-Rashid was not only a great ruler and a great general but also a great patron of art and learning. His sense of refined social pleasure, his illuminating conversation and his princely munificence captured and reverted to himself the gifted men of his time. Distinguished men —Wazirs, Judges, orators ; traditionists, poets ; singers ; and musicians shed lustre on his court and raised Baghdad to the position of a city conspicuous not only for it extent, riches and splendour but also for it's learning and civilisation. He enlarged the department of translation founded by his grandfather al-Mansur. Among the men of learning who, adorned his court mention

may be made of these : Asmai was a grammarian who was entrusted with the education of his sons ; Ibrahim al-Mawsli, Siyat and Ibn Jami were the leading musician-singers ; Gabriel ibn Bakhtishu was the leading physician. Poets were recipients of his special favour : Abu Nawas was the boon companion of the caliph and accompanied him on many of his nightly visits. He has depicted in unmistakable terms the luxurious and the colourful court life of his glorious reign .. It was also during the reign of Harun that the Hanafi school of law was taking a definite shape under the Chief Qazi Abu Yusuf and the principle of Ijma or General consensus of opinion clearly emerged as a principle of Muslim jurisprudence'.

Al-Mamun :—Al-Mamun (813-833) was champion of free and open discussion and he became staunch supporter of the Mutazila doctrine. He surrounded himself with theologians and divines of all schools and in their presence held discussions on philosophical problems'.

His reign was a glorious period for the development of astronomy, medicine, mathematics and philosophy. All the sciences witnessed great development. His reign has aptly been regarded as the Augustan age of Islam. Al-Mamun had made permanent endowments for scholars visiting his court. In 830 A.D. he established at Baghdad the famous

House of Wisdom (Bayt-ul-Hikmah) which combined in itself a library, an academy and a translation bureau. In this place translation of Greek, Syriac, Pahlavi and Sanskirit works was done.

Mamun had a great liking for poetry. This led to his patronising poetry on a grand scale. The father of modern Persian poetry Abbas flourished in his court. His age was also the age of collection of traditions. Bukhari flourished in his reign. Al-Waqidi, the most trustworthy biographer of the Holy Prophet belonged to this period. Great doctors of law such as Imam al-Shafii and Ahmad ibn Hanbal lived in his reign. Mamun also patronised Jew and Christian scholars in his court. He collected a storehouse of books from the remotest of places even from the monasteries of Syria, Asia Minor, Levant and Alexandria. The works of Greek philosophers, historians and geometricians were thus re-discovered. These books were then translated into Arabic.

Hunayn ibn Ishaq was the chief translator of Mamun's reign. Hunayn translated the works from original to Syriac and then his colleagues rendered the same into Arabic. 'Hunayn is credited to have translated the works of Galen, Plato and Aristotle. As a reward of his work Mamun paid him gold equal to weight of the books he translated.' It is said that he wrote a book entitled *Al Ashr Maqalat Fi Al Ayn* (ten treatises on the eye).

The most prominent of the Arab philosophers Al-Kindi adorned his court. Al-Kindi tried to combine the views of Plato and Aristotle. He was an astrologer, an alchemist, an optician and a musical theorist as well

Mamun established an astronomical observatory at Baghdad. It's directors were Sind ibn Ali and Yahya ibn Ali Mansur. Mamun's astronomers watched the celestial movements. Ibrahim al-Fazari made the first astrolabe. Abul Hasan, an astronomer of Mamun, invented a telescope from a tube. Al-Khwarizmi, the great mathematician flourished then. His contributions to Algebra are many. William Muir remarks, "It was through the labours of these learned men that the nations of Europe, then shrouded in the darkness of the Middle Ages, became again acquainted with their own proper but forgotten patrimony of Greecian science and philosophy".

ABBASID CULTURE

Social Life :—The Caliph was the head of the society. He commanded the highest respect of the people. Below the Caliph stood the high officials of the court. Society during the Abbasid period became cosmopolitan and the old Arab aristocracy was dethroned. Even the purity of blood that the Arabs prized so much was now gone because of polygamy and harem system. The caliphs were adopting Persian views, Persian dress, Persian wine and Persian ways.

This first led to refinement and sophistication but later degenerated into passion for pleasure.

In the early period of the Abbasid society the women enjoyed the same position and liberty as their Umayyad sisters. But towards the close of the tenth century, they lost their liberty and had to observe strict seclusion and absolute segregation of the sexes became general. In the early part women exercised great influence over the affairs of the state. Al-Khaizran, the wife of al-Mahdi, Harun's sister Ulayah, Harun's wife Zubaydah achieved great distinction in society. They were fond of splendid dress, ornaments and jewellery. Ulayah introduced the ornament known as "fillet". She also set in fashion a dome-shaped cap for women. Empress Zubaydah was the first lady to bedeck her shoes with precious stones. She would not tolerate any vessel on her table which was not of gold or silver studded with gems. The art of tinting the cheeks and lips was in fashion. The Arab maidens in order to be considered beautiful, had to be tall, of slender figure, well proportioned and with large and black eyes. The women distinguished themselves in various walks of life. They took part in battle. Many women excelled in literary and intellectual attainments. Empress Zubaydah was an accomplished lady and gifted poetess. Ulayah excelled in music. Fazl was a gifted poetess in the time of al-Mutwakkil. Zainab was a distinguished lawyer. Taqia was a talented poetess.

In the Abbasid period the dress of males was composed of wide trousers, shirt, vest jacket with outer mantle. The theologians used to wear black turbans and black mantles. The women used delightful wear. Aristocratic ladies used a dome-shaped head-dress and ornaments. Anklets and bracelets were in great fashion among women of these days. Boots and shoes were used in the society.

The Abbasid period led to refinement of culture in all aspects of life. New household furniture came into existence, the most important one being Diwan or Sofa. Chairs had already been introduced under the Umayyads. The floor of the rooms was covered with carpets. Elegant manners were set for taking food in company. Numerous dainty dishes were served on the table. Drinks were a common feature of this society. Convivial parties for drinking together with music and dancing were very popular during the Abbasid period. Music was patronised by the caliphs. Both men and women had great love for music. Princess Ulayah was an accomplished musician of the time. Princesses and ladies of high families held music concerts in their houses. Dancing was also much honoured in society. Caliph Amin introduced the wonderful 'saracenic ballet'.

Amongst the popular outdoor games hunting, polo, hockey, throwing of spears; horse-racing and wrestling were prominent. In the indoor games chess

was very popular. 'Cricket was not unknown and rackets and tennis were played by both sexes and women also practiced archery'.

The nobles arranged for social reunions and literary gatherings in their houses. Literary clubs had sprung since the time of al-Mamun, where scholars flocked and discussed philosophical subjects. Authors, publishers and booksellers were held in high esteem by the Abbasid society.

Economic Life :—The people enjoyed economic prosperity. An exuberance of wealth was noticeable in the reigns of Harun al-Rashid and Mamun. This wealth was spent upon works of architecture, of public utility, splendours of the court and partronage of learning, poetry and music.

Trade and industry much prospered and added to the storehouse of wealth of the empire. The most important industry was textile industry which produced tapestry, satin, brocade, sofa and even, rugs, piece-goods, fabrics etc. These articles were consumed at home and were also exported to foreign countries. Carpets were manufactured in Persia. Bukhara was known for prayer-carpets. Kufa produced silk and silk-kerchiefs for the head. Khuzistan was known for embroidery of damask figured with gold for curtains. The glass of Sidon, Tyre and other Syrian towns was noted for its quality in thinness

and clarity. Glass and metal vases of Syrian workmanship were in great demand in outside markets. Paper first manufactured in China was introduced into the kingdom. Introduced by Harun al-Rashid to Iraq, this industry flourished in Egypt, Spain and North Africa. Pottery, manufacture of glass, glazed tiles, metal-work and jewellery were the important flourishing industries.

The traders were very wealthy. At first their trade was controlled by the Jews and Christians but gradually it was taken over by the Arabs. The Arab traders established trade relations with far-off countries like China and India in the East and Morocco and Spain in the West. These traders carried with them dates, sugar, cotton and woollen fabrics steel tools and glassware and imported commodities, spices, camphor and silk from far-East and ivory, ebony and negro slaves from Africa The chief ports of the empire were : Baghdad, Basra, Siraf, Cairo and Alexandria. These became flourishing centres of trade and commerce.

The caliphs also encouraged agriculture. They undertook elaborate irrigational works. Swampy regions were reclaimed, silted canals were re-excavated. Wheat, barley, rice, dates and cotton grew in abundance in the alluvial region colony. In Bukhara fruits and varieties of vegetables grew. In Persia sugar-cane was cultivated in addition to ordinary

crops. Orange was plentiful in western Asia and the Mediterranean basin. Flower gardens and fountains were a usual feature in the house of the people. Perfumes of every sort were manfactured from the water lily, violets etc., in Damascus and Shiraz. To sum up, the country abounded in riches and economic prosperity was supreme. This led to the development of education and brisk intellectual activity.

Education :—According to Prof. Shustery : "The Abbasid rule proved itself the golden period of Muslim learning". The Abbasid caliphs not only encouraged learning but also enjoined public discussion and founded schools where besides Arabic literature, theology, physics, astrology, astronomy and other branches of science were studied.

Under the Abbasids the education of a child started at home. At the age of six, boys were admitted into schools. "It was then that his formal education began". (Ghazali) Elementary schools grew in large numbers to fulfil this assignment. These were established in the mosques, in private houses and sometimes in teacher's own house. Besides the mosques, there were Maktabs which served primary schools. In the primary classes the child was taught elementary poems. Memory work was emphasised. "Senior students studied Quranic criticism, the science of apostolic tradition, jurisprudence, scholastic theology, lexicography, rhetoric and literature. Advan-

ced scholars engaged themselves in the study of Astronomy, Philosophy, Geometry, Music and Medicine'. Co-education was prevalent. In primary schools, boys and girls studied side by side. The girls were taught more in Quran and religious knowledge and less in other subjects. Women also benefitted from higher education and later turned out to become theologians and great public teachers. Education was not restricted to any peculiar class. Poor and slaves were also admitted to the schools.

Institutions of higher learning were also established for advanced education. During the reigns of Harun and Mamun many endowed schools were opened, a university was founded, libraries were established. and an astronomical observatory was set up. Mamun founded an academy known as 'Bayt-ul-Hikmah' (House of Wisdom) where the higher branches of learning were pursued. "Besides serving as a translation bureau this institute functioned as an academy and public library and had an observatory connected with it" (Hitti). According to Totah, "Bayt-ul-Hikmah may claim the honour of having been the first University of both the medieval and the modern world, for it bore the torch aloft long before Bologne, Paris, Prague, Oxford and Cambridge."

The real academy in Islam which became the model for later schools of higher learning was the

Nizamiyah established by Nizamul Mulk'. He organised a system of education and started regular Madrassahs and founded several important colleges and Universities and gave them good grants and attached to them endowments. Caliph Al-Mustansir established another college of repute known as the *Mustansiriyah*. There were 30 high schools in Alexandria and 17 centres of learning in Spain with 70 public libraries'. According to Ibn Zubair, there were 30 schools in Baghdad and more than 500 students drew daily rations from the funds of the mosque of that city.

Innumerable libraries and bookshops were to be found throughout the empire. The library of Harun-al-Rashid contained a great store of rare books and manuscripts of various languages. Mamun also devoted much time and energy for the collection of books and manuscripts. The invention of paper facilitated the work of duplicating text-books. According to a historian the number of bookshops in Baghdad alone in 891 A.D. was about hundred.

SCIENCE AND LEARNING

Medicine: – The period between 750 aad 850 A.D. was primarily an epoch of translations. Hunayn bin Ishaq was the greatest translator. He translated seven books of Hippocrates. Galen's medical and philosophical books were also translated by him. He

also translated the Materia Medica of Diocorides. Among the Arabs and Persians the most famous of his works were the questions on Medicine and ten treatises on the Eye. After the assimilation, came the period of original contributions.

The most notable medical authors of the period were Ali al-Tabari, Al-Razi, Ali ibn al-Abbas al-Majusi and ibn Sina.

Ali al-Tabari's father was a scientist at Merv. Ali entered the service of Caliph Mutwakkil and wrote his celebrated work named *Firdaus al' Hikmah* (Paradise of Wisdom). This work deals not only with medicine but also included other subjects such as Philosophy, Zoology, Psychology, Astronomy etc. and its sources are from Greek, Iranian and Indian works.

Abu Bakr Muhammad al-Razi (Rhazes) was the greatest physician of the medieval period. "He studied philosophy and at an advanced age specialised medicine". (Shustery). He wrote as many as 200 books on various subjects. One of the most celebrated works of al-Razi is *al-Hawi* (the comprehensive book), which is even now considered a masterpiece in medicine, was written in 20 volumes. For each disease he gives reference to his Greek, Iranian, Arabic and Indian authors and then his own opinion. He has also written on alchemy a book entitled *Kitab al-Asrar* (Book of Secrets). His

treatise on small pox, measles, stone in the bladder and kidney, his descriptions of the eye, the nose, the ear and the heart were well known in Europe. This treatise was considered an ornament to the medical literature of the Arabs. 'It served to establish Al-Razi's reputation as one of keenest original thinkers and greatest clinicians not only of Islam but of the middle ages.

Ali ibn Abbas al-Majusi (Haly Abbas) wrote an encyclopedia named "Kitab-e-Maleki". This book deals with both the theoretical and practical sides of medicine.

Abu Ali Husasin ibn Sina (Avicenna) was the most illustrious figure in medical science. He was born near Bokhara in 890 and died in Hamdan in 1037 A.D. His great work on medicine known as *Al Qanul Fi Al Tibb* (Canon of Medicine) was considered a medical Bible for several centuries. This work deals with general medicine, drugs, diseases, pathology and pharmacopoeia. It was translated into Latin by Gerard of Cremona in the twelfth century and displaced the works of Galen, al-Razi and al-Majusi.

Other lesser genuises in the field of medicine were Ali ibn Isa, the most famous oculist of the Arabs, Isa ibn Ali the author of "Tazkirat ul Kahilin', (essays for oculists), ibn Jazlah, and Yaqub who wrote a work on horsemanship—rudiments of veterinary knowledge.

Astronomy : — Under the second Abbasid caliph,

al-Mansur, the centre of the Muslim culture was Baghdad. The plans of the town were drawn up by astronomers like Naubakht and Mashallah. Yaqub al-Farazi an astronomer presented at the court of Al-Mansoor a Hindu astronomer named Nanka who introduced an Indian work on astronomy called '*Sidhanta*'. This work was translated by Mohammad ibn Ibrahim al-Fazari. Al-Mamun established a Baytul-Hikmah for the translation of foreign works. In addition to this he erected at Baghdad an astronomical observatory. Under the Abbasids, there flourished many scholars who threw a vivid light on astronomy. Abu Maashar Jafar wrote *Kitab ul Madkhal* (An Introduction to Astronomy). Four of his works were translated into Latin. He was well known in Europe and is often quoted by Western writers. Al-Nairizi compiled astromical tables and wrote a book on atmospherical phenomena.

Al-Battani (Albetegnius) was one of the greatest astronomers that Muslims produced. The Latin scholars of the Middle Ages and Renaissance admired him most. He was an original research worker. On comparing his own observations with those of Ptolemy, he discovered the motion of solar Apside and wrote a comprehensive book on Astronomy which was regarded as the standard work till the sixteenth century. Ptolemy used chords for the calculation of which he had only main theorem, a very clumsy one. Al-Battani substituted the sines for the chords. He

used tangent and co-tangent and was familiar with two or three fundamental relations in trignometry. Al-Battani proved the possibility of annular eclipses of the sun. He presented original theories on the determination of the visibility of the new moon.

Abul al-Rayhan Muhammad ibn-Ahmed al-Biruni wrote "al Qanun al-Masudi fi al Hay'ah w-al-Najum", dedicated to his patron Masud son of Sultan Mahmud of Ghazna ; a very good account of astronomy.

Mathematics :- Of the mathematicians of this period, the most prominent was Muhammad ibn Musa better known as al-Khwarizmi. His studies on Arithmetic and Algebra made a deep impression in Europe. His work on Algebra explains Algebraic multiplication and division. The work known as *Hisab Al-Jabr wal Moqabla* was used until the 16th century as the principal mathematical text book in European Universities, and served to introduce in Europe the science of Arithmetic and Algebra. Al-Kindi, the Arab philosopher also wrote several treatises on Mathematics. Abu Abdullah Muhammad Ibn Isa al-Mohani of Iran was a famous mathematician and wrote commentaries on Euclid and Archimedes. He is credited with the invention of Modern Algebra He made observations on the solar and lunar eclipses and planetary conjunctions. Al-Harrani founded a translation bureau at Baghdad, where among other books Apollonius' conic sections, works of Archimedes, Euclid, Ptolemy, Galen and Euto-

cius were translated. Umar al-Khayyam, an outstanding mathematician was greatly influenced by al-Khwarizmi. The Algebra of Umar al-Khayyam was a definite improvement on that of Khwarizmi with regard to the degree of equations and the geometrical solution of equations. The last of the greatest mathematicians of the period was Abul-Wafa, who made notable contributions to trigonometry and wrote commentaries on the algebraic works of Khwarizmi. He also wrote a manual of arithmetic for scribes and revenue officials.

Alchemy :—Like, other fields of science, the period also witnessed progress in chemistry—an accidental product of alchemy. The bulk of knowledge on this subject came to be associated with the name of Abu Musa Jabir (Geber) who flourished mostly in Kufa in 776 A.D. He is the true father of modern chemistry. "His name is the greatest in the field of medieval chemical science". (Hitti) 'His name is memorable in chemistry, since it marks an epoch in that science of equal importance to that of Priestley and Lavoisier. He clearly recognised and stated the importance of experimentation that any other early alchemist and made noteworthy advance in both theory and practice of chemistry. He wrote about five hundred works on chemistry and some of his books bear very fanciful names such as "Book of Kingdom", "Book of Balances" etc. He put forward sulphur mercury theory on the six metals. He discovered for the first time the practical applications

of chemistry like "refinement of metals, preparation of steel, dying of cloth and leather ; varnishes to water proof cloth and protect iron, and distillation of vinegar to concentrate acetic acid." He improved on the methods for evaporation ; filtration ; sublimation ; melting ; distillation and crystallisation. From his studies, he was able to predict the vast part which gas would be found to play in the make-up and composition of elements and more complex substances.,

'Besides Jabir, another important alchemist of the period was al-Razi who has left behind him valuable studies on chemistry. His great Book on the Art of Alchemy is worth reading. Razi classifies all chemical substances as belonging to vegetable group or animal, and mineral group ; a conception which comes from him into modern thought' Ibn Sina, a famous physician helped systematize medical chemistry.

Natural Sciences :—In the natural sciences, the Arabs paid attention only to zoology. Al-Jahiz who flourished in Basra wrote *Kitab Al-Haywan*. The book, in which he quotes Aristotle contains germs of later theories of evolution, adaptation and animal psychology.

Geography :—"The institution of the holy pilgrimage, the orientation of the mosques towards Mecca and the need for determining the direction (of the Kaabah) at the time of prayer gave religious impetus to the Moslem study of geography" (Hitti)

Though the Arabs had some knowledge of geography from the very beginning yet the scientific study of geography by them started under Greek influence. Greek works were translated into Arabic. Muslim scholars paid great attention to Ptolemy's 'Al-magest, and 'Geography'. Caliph Mamun had gathered a large number of geographers in his court.

Al-Khwarizmi was an outstanding geographer whose work laid the first foundations of Arabian geographical science. His *Kitab Surat Al-Ard* (shape of the earth) served as a basis for later works. He made a measurement of earth by the order of Mamun. 'The first map of the world was drawn up, in which the world was divided into seven climes'.

'The oldest known work on Geography in Arabic is one written by Ibn Khurdadbih (850 A.D.), entitled *Masalik Wal-Mamalik* (on routes and kingdoms). Al Istakhari wrote a similar work entitled *Masalik Wal-Mamalik* with coloured maps for each country. This work was revised by Ibn-Hauqal. Al-Maqdisi travelled widely and wrote "Ahsan al-Taqsim fi Ma'. 'rifat al-Aqlim" (the best classification for the knowledge of climes) He divided the lands of Muslims in 14 divisions and prepared separate map of each division. Al-Yaqubi wrote *Kitabul Buldan* (Book of countries) in which he described political and physical geography of various countries. Al-Hamdani also wrote a book bearing the same title. Al-Biruni wrote the famous *Kitab ul Hind.* He was the first Muslim geographer to describe Siberia and

northern Europe. Yaqut ibn Abdullah (1179-1229) compiled the celebrated *Mu'jam Al-Buldan*, a geographical dictionary. Al-Biruni made a round map of the world in his book 'Kitab-ul-Tafhim'.

Philosophy :– "To the Arabs philosophy (falsafah) was a knowledge of true cause of things as they really are, in so far as it is possible to ascertain them by human faculties. In essence their philosophy was Greek, modified by the thought of the conquered peoples and by other Eastern influences, adapted to the mental proclivities of Islam and expressed through the medium of Arabic". (Hitti)

The prominent Arab philosophers of this period were Al-Kindi, Al-Farabi. and ibn-Sina Abu Yousuf Yaqub ibn Ishaq al-Kindi was the greatest scholar of his time According to Prof. Hitti, "Al-Kindi was more than a philosopher. He was astrologer, al-chemist, optician and music theorist". He wrote more than two hundred books, big and small on different subjects. Al-Kindi started his career with deep interest in theological questions but later on he devoted himself to the study of Greek philosophy. He translated many Greek philosophical works in Arabic and thus paved the way for new fields of speculation The main trend of his thought was to reconcile Islam with Greek philosophy and with this intention in mind, he thoroughly studied Greek philosophy, translated the Greek works into Arabic, wrote commentaries on it and tried to explain it in the light of the teachings of the Quran.'

Abu Nasr Muhammad Al-Farabi (870-950) was "a celebrated philosopher. the greatest indeed that Muslims ever had". (Ibn Khaldun) Al-Farabi was a versatile genius He was a philosopher, a physician. a mathematician and a musician. He wrote more than hundred books on different subjects, half of which were commentaries and criticism on past thinkers and the rest were original works. Al-Farabi's philosophy consisted in reconciliation of the views of Plato and Aristotle with the teachings of Quran. 'He quoted freely from the Quran and tried to prove that the current philosophical views fully agreed with its teachings. According to him philosophy is the science of all being. It is the only embracing, which gives us the true knowledge of Allah and His creation. The aim of philosophy is to know Allah, the creator through rational and logical arguments'.

Hussain bin Abdullah bin Hassan bin Ali bin Sina (980-1037) better known as Ibn Sina (Avicenna) was greatly indebted to al-Farabi for his philosophical views. According to historian ibn Khalliqan, "no Moslem ever reached in the philosophical science the same rank as al-Farabi ; and it was by the study of his writings and by the imitation of his style that ibn-Sina attained proficiency and rendered his own work so useful". He placed the sum-total of Greek wisdom, codified by his own ingenuity, as the disposal of the educated Moslem world in an intelligible form'. Amongst his philosophical works "Hikmat-e-Mashriqiya" (Oriental Philosophy) and

"Danishnama al-Najat" (Salvation) were very important. He also wrote on medicine and theory of music.

Historiography :—The first work on the life of the Prophet was the biography of the Prophet which was written by Ibn Ishaq (d. 767). Ibn Sa'd and al-Waqidi were two biographers of the Prophet and his companions. Al-Hakam and al-Baladhuri were the writers on early Muslim conquests. The two first formal historians were Ibn Qutaybah and al-Dinawari. The greatest Muslim historians of the period were al-Tabari, al-Masudi, Miskawayh and Ibn al-Athir.

Al-Tabari (d. 923) wrote his famous work Tarikh-ul-Rasul Wa-l-Muluk' (History of Prophets and kings), which served both as a model and source for later philosophers. Al-Tabari arranged the events chronologically around Hijira years. Starting from the creation he traces events upto 915 A.D.

Al-Masudi (d. 956) "styled the Herodotus of the Arabs', inaugurated among the Arabs the topical method of writing history" (Hitti). Instead of grouping events around years he grouped them round dynasties, kings and peoples. His work 'Muruj al Dhahab' is an encyclopaedic work dealing with topics of history and geography. He found interest even in Indo-Persian, Roman and Jewish history. His philosophy of history is discussed in his work "Al-Tanbih."

Miskawayh (d.1030) compiled his universal history 'Tajaribul-Umam' narrating events upto 979-80 A.D. He had a capacity for character drawing and was bold enough to criticise even his patrons. In

historical narratives he tried to give causal connection between events, rather than mentioning them as isolated happenings.

Ibn-al Athir (d. 1234) belonged to the later period of the Abbasids. He abridged the work of al-Tabari and continued the narrative upto 1231 A.D. His 'Al-Kamil' influenced the later historians to a great extent. He also wrote an important biographical work dealing with the lives of the companions of the Prophet (Sm.).

Al-Jawzi wrote "Mirat al Zaman" and Ibn-Khalliqan wrote a biographical dictionary.

Literature :—'Muslim literature of the period was rich and comprehensive betraying evidences of new orientation and depicting the rich variety of life. experienced in the golden days of the Abbasids'. Badi al-Zaman evolved a new form of relating stories dramatically in rhymed prose. Abul Faraj al-Isfahani was the greatest literary historian of the period He wrote the *Kitab-alaghani*. Before the middle of the tenth century the first draft of the famous 'Arabian Nights' (Alf Laylah wa layla) was prepared by a Persian Jashiyari who modelled his work on 'Hazar Afsana', an old Persian work. In poetry, Abu Nawas, a companion of Harun-al-Rashid represents the dominant materialistic note prevalent at that time. Abul Atahiya, denounced the sensualities of life indulged in by the higher class of the society, in his writings.

Law and Jurisprudence . – Religious impulse was at the root of the study of theology, jurisprudence

philosophy and linguistics. The study of the Quran and Hadith led to the growth of jurisprudence (fiqah). Of the collectors of the hadith the most famous were Imams Bukhari, Muslim, Abu Dawud, Tirmizi, ibn Maja and Nasai The study of the Quran and Hadith led to the development of the four orthodox schools of law among the Sunnis namely, the Hanafite, Malikite ; Shafiite and Hanbalite school. The Hanafite school was founded by Imam Abu Hanifa, the Malikite school by Imam Malik, the Shafiite school by Imam al-Shafii and the Hanbalite school by Imam Ahmad bin Hanbal.

Abbasid Art : Architecture :—During the Abbasid period, the Islamic architecture began to develop in its own synthetic and novel designs. 'Baghdad became the capital of the Abbaside empire and it was noted for a large number of palaces, mosques and other buildings constructed by the Caliphs. It was the capital of Harun al-Rashid. Here Mansur founded a round shaped city enclosed by a double wall with four gates. There were one hundred thousand craftsmen and labourers employed for four years The fort with the palaces was completed in 766 A.D. The walls and the buildings were made of sun-dried bricks. The main feature of the city was the palace of the Caliph, called the Golden Gate, crowned by a great dome of green colour, about 120 feet high, surmounted by a horseman, and visible from a long distance. Underneath this dome was a great Audience Hall with a vaulted ceiling, above which there was

a sacred Hall. A second palace called the 'khuld' was built after a few years and became a favourite residence of Harun-al-Rashid. The royal mosque was built of sun burnt bricks with a roof resting on columns supported by round capitals .... The architectural monuments which once adorned the capital city of Baghdad were: the Golden Gate, Rusafa Palace built by Caliph Al-Mansur, the palaces of the Bermekides at Shamsia, the unique mansion of al-Muqtadir (Hall of the Trees etc.). It seems to the critic eye that Abbasid architecture was influenced by the Persian art traditions.

Painting :— Painting flourished during the Abbasid period. Al-Mansur had on the dome of his palace the figure of a horseman. Al-Muqtadir had a gold and silver tree with 18 branches planted in a huge pond in his palace. The walls of the place at Samarra had fresco works. We have also few manuscripts with miniature paintings viz. 'Al-Aghani, and Kalila wa Dimna'. Human forms were not portrayed on account of religious ban on portraiture.

Calligraphy:—Calligraphy received much impetus. The Holy Quran was copied and even rulers did it as an act of piety. The famous calligrapher under Mamun was al-Rayhani.

Ibn Muqlah was the most renowned calligraphist of the Abbasid period. He served under Caliph Muqtadir Billah. Ibn Muqlah invested scripts, of which *naskh* was one. Yaqut was the last penman of

the Abbasid period and served under Caliph Al-Mutasım.

Music :— "Music accompanied the Arab from the cradle to the grave, from the lullaby to the elegy. Every moment of his life seems to have had its peculiar music—joy and sorrow, work and play, battle-throng and religious exercise". The Caliphs, the nobles and the well to do persons had their singing girls, who enlivened the evening assemblies with their sweet melodies. Vocal music in the form of 'Qasidah' and 'Ghazal' was very popular. The instruments used were lute, pandore, flute, drum and tamburine. For open air music suited to the processions or military exercise, these instruments were used : trumpet, clarion, reed-pipe, drum and kettle-drum. Inspite of the religious ban on music the Sufis were fond of music of elevated sort. The Abbasid period produced important theorists and singers as well as musicians of repute. The court of Harun-al-Rashid was well known for music and musicians. The Caliph bestowed rich presents on Ibrahim al-Mawsli, a very famous musician at his court. The Muslim philosophers al-Kindi, al-Farabi, al-Razi and Ibn-Sina wrote authentic and comprehensive books on the theory of music.

CHAPTER XX

UMAYYADS OF SPAIN

When the Abbasids achieved their victory over the Umayyads, they started upon a career of general massacre of the members of the Umayyad House. Only a few fortunate ones escaped and Prince Abdur Rahman. a grandson of Umayyad Caliph Hisham, was one, who established Muslim Rule in Spain. Then he discontinued the Khutbah in the name of the Abbasid Caliph but did not assume the title of Caliph himself and remained content with the title of 'Amir'.

Abdur Rahman I :—Abdur Rahman I (756-788) won many battles before he could seat himself upon the throne. 'Abdur Rahman proved equally successful in the arts of peace as he had proved in the art of war. He was a great builder and beautified the cities of Spain. He built a large aqueduct to supply water to city of Cordova and started constructing a wall around it. He also founded the great mosque of Cordova which was completed and enlarged by his successors. He also built a bridge over the Guadalquivir. Abdur Rahman was deeply interested in gardening and outside Cordova he built the garden of 'Munyat al-Rusafa' which was irrigated by the aque-

duct above mentioned ...... He initiated the intellectual movement which made Spain a centre of culture.' Abdur Rahman I was followed by Hisham, Hakam I Addur Rahman II, Muhammad, Munzir and Adbullah in succession. Then came the glorious reign of Abdur Rahman III (912-962).

Abdur Rahman III :— Abdur Rahman III was indisputably the greatest of the Umayyad rulers of Spain. He saved Spain, a prey to anarchy and civil war and gave it a new lease of life by crushing all internal and external foes. He looked after the welfare of his subjects and promoted their peace and happiness by erecting s hools, colleges and libraries and by constructing roads and bridges. Spain had seventy-five libraries in his time He also made adequate arrangements for providing light and water facilities to his subjects. He illuminated a road of Cordova extending upto ten miles with strong lights when there was even dearth of good roads in England and Paris and roads used to be muddy in rainy season... Besides constructing numerous public works he promoted silk-industry. "In Cordova alone there were 13.000 silk craftsmen .. In his time the great University of Cordova had 10,000 students hailing from Asia as well as Europe. During his period Cordova with half a million inhabitants, seven hundred mosques and three hundred public baths yielded in magnificence only to Baghdad and Constantinople. Never was Cordova so prosperous, Andalusia so rich and

the state so triumphant as it was in the reign of Abdur Rahman III". (Hitti)

Hakam II :— Abdur Rahman was succeeded by his son Hakam II (962-975). After restoring peace and tranquillity in his kingdom, Hakam turned towards the cultivation of the arts of peace. His reign is well-known for cultural and literary activities. Himself a profound scholar, Hakam patronised learning by giving munificent rewards to the scholars. 'Under him the University of Cordova rose to a position of importance among the educational institutions of the world and attracted a large number of students not only from the Muslim world but also from other parts of the world. He invited eminent professors from the East to the University. The Capital City (Cordova) had also a library to which books were brought at a great cost from Alexandria, Baghdad and Damascus. The library contained 400,000 books ...The Christian students of Europe also flocked in great numbers to drink at the fountain of knowledge in Cordova University and library. They learnt new knowledge from the Muslims and spread the same in European countries which illuminated the European minds and brought awakening to Europe, as a result of which Europe witnessed enlightenment and progress leading to the great intellectual awakening the Renaissance. Hakam established 27 free schools for the education of the poor and awarded scholarships to poor meritorious pupils.

Weak successors ascended the throne after Hakam II. The Umayyad kingdom met its downfall in 1065. Certain independent Muslim kingdoms were established such as the kingdom of Granada under the Banu Nasr.

Cordova :– Cordova was the capital city of Umayyad rulers of Spain. According to an Arab writer 'Cordova is the Bride of Andalusia (a province of Spain). To her belong all the beauty and all the ornaments that delight the eye or dazzle the sight. Her long ine of Sultans form her crown of glory ; her necklace is strung with the pearls which her poets have gathered from the ocean of language ; her dress is of the banners of learning, well-knit together by her men of science ; and the masters of every art and industry are the hem of her garments." So did the Oriental historian clothe the city he loved with the far fetched imagery of the East. 'Codova under the great Khalifa (Abdur Rahman III) was indeed a capital to be proud of ; and except perhaps Byzantium, no city of Europe could compare with her in the beauty of her buildings, the luxury and refinement of her life, and the learning and accomplishment of her inhabitants.' This being a picture of tenth century Cordova, says Lanepoole : "our Saxon ancestors (Europeans) dwelt in wooden hovels and trod upon dirty straw, when our language was unformed, and such accomplishments as 'reading and writing were almost confined to a few monks, we can to some ex-

tent realise the extraordinary civilisation of the Moors (Muslims of Spain).'

According to another Arab writer, Cordova is a fortified town, surrounded by massive and lofty stone walls and has very fine streets The inhabitants are famous for their courteous and polished manners, their superior intelligence their exquisite taste and magnificence in their meals, dress and horses. There thou woudst see doctors shining with all sorts of learning, lords distinguished by their virtues and generosity, warriors renowned for their expeditions ..... and officers experienced in all kinds of warfare To Cordova came from all parts of the world students eager to cultivate poetry, to study the sciences or to be instructed in divinity or law ; so that it became the meeting place of the eminent in all matters, the abode of the learned, and the place of resort for the studious Cordova was to Andalusia what head is to the body or what the heart is to the lion."

Amongst the architectural achievements of Cordova mention must be made of innumerable palaces built by its sultans : Palace of Flowers, Palace of Diadem, Palace of Lovers, Palace of Contentment and 'Damascus' (palace) ; palace of Ez-Zehra erected in the memory of Ez-Zehra, the beloved wife of Abdur Rahman III was a magnificient edifice ; a whole city of buildings "the city of the fairest" was built near the palace of Ez-Zehra ; a Hall of

Caliphs built in this new city had marbo-golden roofs. Mosques were also built ; the principal Mosque of Cordova was a marvellous achievement of architecture it had beautiful arches, columns and sanctuary and mosaics added lustre to it. This Mosque is one of the finest specimens of Muslim art of that age "the fantastic arches, the forest of columns, the sparkling splendid glass mosaics and the daring architecture of the sanctuary still dazzle the human eye. The lovely great Mosque gives a charming impression of its magnanimity and grandeur." Cordova had beautiful gardens as well Some of the gardens of Cordova had tempting names viz., "Garden of the waterwheel" and "Meadow of the Murmuring Waters" The quiet flow of the Guadalquivir (river) was a constant delight to the inhabitants The river was spanned by a noble bridge of seventeen arches which still testifies to the engineering skill of the Arabs. According to a historian, "The whole city was full of noble buildings, among which were counted more than fifty thousand houses of the aristocracy and official classe , more than a hundred thousand dwellings for the common people, seven hundred mosques and nine hundred public baths."

According to Lanepoole, "Beautiful as were the palaces and gardens of Cordova, her claims to admiration in higher matters were no less strong. The mind was as lovely as the body. Her progress and

teachers made her the centre of European culture; students would come from all parts of Europe to study under her famous doctors. Every branch of science was seriously studied there, and medicine 'received great impetus at the hands of doctors and surgeons of Andalusia. Albucasis (or Abul-Kasim Khalaf) was a notable surgeon ... and some of his operations coincided with the present practice. Avenzoar (Ibn Zohr) ... made numerous medical and surgical discoveries. Ibn Beytar, the botanist travelled all over the East to find medicinal herbs, on which he wrote an exhaustive treatise; and Averroes (Ibn Rushd) the philosopher 'was the greatest luminary'......Astronomy, geography, chemical and natural history—all were studied with ardour at Cordova; and as for the graces of literature, there never was a time in Europe when poetry became so much the speech of everybody. No speech or address was complete without some scrap of verse .... In arts; sciences, and civilisation generally, the Moorish city of Cordova was indeed "the brightest splendour of the world."

Granada:—The last of the Muslim Kingdoms of Spain was Granada. It was established by ibn al-Ahmar in 1232. After it's establishment Granada remained the most important stronghold of Muslims in Spain in their struggle against the Christians. Granada was the most favoured city in point of climate in the whole of Muslim Spain. On the south-

east of this beautiful city ibn al-Ahmar built the most illustrious palace and castle called "al-Hamra". This citadel palace with its sumptuos decoration became one of the outstanding architectural monuments of Spain. The most celebrated portion of this palace is the "Court of the Lions". Having 121 white marble columns, arranged by threes and fours in symmetrical fashion ..... the extreme gracefulness and elegance of their varied capitals, the delicate traceries, the remnants of gold and colour, the raised orange-shaped cupolas, the graceful minarets, the innumerable arches, beautiful in their labyrinthine design, the empty basin into which the 12 stiff and unnatural "lions" once poured their constant streams of cooling waters, the alabaster reservoir constitute a whole that poetry and romance have lauded even to extravagance. The rulers of Granada were great patrons of art and learning. Trade and commerce flourished under them. Opposite to "al-Hamra" stands another royal villa called "Generaliffe" which is also a marvel of beauty and glory. In the middle of the thirteenth century the University of Granada was famous in Europe for its academic activities. The University was founded by Yusuf-abu-al-Hajjaj. The building had it's gates guarded by stone lions. The curriculum comprised of theology, jurisprudence, medicine, chemistry, philosophy and astronomy Castillian and other foreign students patronised this institution. A favourite ins-

cription over college gate portals ran thus: "The world is supported by four things only: the learning of the wise, the justice of the great, the prayers of the righteous and the valour of the brave."

CONTRIBUTION OF SPAIN TO SCIENCE AND LEARNING

'Contribution of Muslim Spain to knowledge forms one of the brightest chapters of Muslim intellectual history and the Arabs were the sole torch-bearers of knowledge not only in Europe but throughout the world between eighth and thirteenth centuries. *It was Muslim intellectual heritage that passed on to Europe to give rise to the renaissance in Europe.*' In transmission of knowledge to Europe, Muslim Spain played a major role.

Language and Literature:—Al-Zubaydi (928-989) produced a work comprising classified list of grammarians and philologists who had flourished upto his time. In literature the most distinguished personality was that of ibn-'Abd Rabih (860-940) of Cordova. He was the poet-laureate of Abdur Rahman III. His work "Iqd-al-Farid" (Unique Necklace) is a nice literary histor . The most original thinker of Spanish Islam was 'Ali ibn Hazm, whose work "Fasl fi al-Milal" is a masterly composition. It is an authentic work on comparative religion. In his "Tawq al-Hamamah" (the doves' necklace), an anthology of love poems, he extols platonic love The

rise of the party kings gave further stimulus to the growth of literature. The fables of 'Kalilah wa-Dimnah' were translated into Spanish for Alfonsó the Wise of Castile and Leon, and shortly afterwards into Latin by a baptized Jew'. Spanish novels bear the impress of Arab 'Maqamah' style (written in rhymed prose with all manner of philological curiosity and intended to teach some moral lesson through the adventures of a cavalier hero Another great name in poetical literature was that of Ibn Zaydun (1003-71) reckoned by some as the greatest poet of Andulus. Spanish Arabic poetry underwent some local influences and assumed new metrical forms. Two such lyrical forms were : Muwashah and Zajal, which became' popular and were extensively used for Christian hymns and carols. Walladah a gifted poetess, was the Sapho of Spain.

The lyrical forms of Spanish poetry –Muwashah and the Zajal became the inspiration and foundation-stone of the songs and poems of troubodours and Provencal poets of France, in the eleventh and twelfth centuries. The 'Chanson de Roland' the noblest monument of early European literature, 'owes its existence to a military contact with Moslem Spain.'

Historiography :—Spain produced two of the best historians of Western Islam namely ibn al-Khatib (1313-74), the author of the extensive history of Granada, and ibn-Khaldun (1332-1406) known for

his comprehensive history, 'Kitab al-Ibar'. The first part of this work namely 'Muqaddamah' is considered very important. Ibn-Khaldun is famous for his theory of historical development. He tried to discover the laws of progress and decay in human history and these he propounded in his 'Muqaddamah'. He was the first philosopher of history and thus was a forerunner of Machiavelli, Bodin and Comte. He was 'a deep student of human affairs, anxious to analyse the past of mankind in order to understand his present and future'.

Geography :—Al-Bakri (d. 1084), was the earliest of the Western Moslem geographers. He is known for his voluminous work 'al-Masalik-wal-Mamalik'. The most brilliant geographical author and cartographer of the twelfth century was al-Idrisi. Prof. Nafis Ahmad says, "He is said to have made 70 maps, his climatic divisions, a celestial sphere and globe of silver—on the globe he indicated his seven latitudinal 'climatic divisions'. He also made a map of the world on silver plate. In his work 'Nuzhat-ul-Mushtaq' al-Idrisi not only summarised the features of previous works of Ptolemy and Masudi but presents original materials based on first hand information.

Astronomy .—Al-Majriti, one of the earliest of Hispano-Arab astronomers corrected the astronomical tables of al-Khwarizmi. The tables of al-Zarqali of

the Toledan school were rendered into Latin in the twelfth century. Al-Bitruji was another important astronomer, whose book 'Kitab-al-Hayah' on the configuration of heavenly bodies is noteworthy. The influence of these astronomers on Europe can best be judged from the European star-names such as Acrab (Scorpion), Pherkad (Culf), and al-Tair (the flyer) and also various technical terms like azimuth (al-sumut), nadir (nazir), zenith (al-samt) etc.

Mathematics :– Al-Majriti was also a leading mathematician. The contribution of Muslim Spain in the field of mathematics lies in the fact that Arabic mathematical knowledge passed to Europe through them It were the Arabs who introduced cipher or zero alongwith other Arabic numerals into Europe. Italy was the first country in Europe to use Arabic numerals and mathematical symbols for practical purposes. The present-day science of calculation is indebted to the zero and the Arabic numerals.

Botany : Spanish Arabs made the first scientific study of botany, classifying plants into various categories and giving them different names. They made correct observations on sexual difference between such plants as palms and hemps. Al-Ghafiqi, a physician of Cordova collected plants in Spain and Africa, gave the name of each of them in Arabic. Latin and Berber and described them in a way that may be considered the most precise and accurate in

Arabic. His principal work was 'al-Adwiyah al-Mufradah' (on simples). Ibn al-Awwam of Seville wrote the first systematic treatise on agriculture (namely 'al-Filahah') a science, of which the Spaniards made practical use. In his book, he discusses 585 plants and explains the cultivation of more than 50 fruit trees. It presents new observations on grafting and the properties of soil and manure and discusses plant diseases alongwith methods of cure.

Ibn al-Baytar was the best known herbalist and botanist of Spain. He is credited with the authorship of two celebrated works namely 'al-Mughni fi al-Adwiyah al-Mufradah' and 'al-Jami fi al-Adwiyah al-Mufradah'. The former deals with materia medica and the latter is a collection of simple remedies from the animal, vegetable and mineral world. The latter book considers about 1,400 items of which 300, including about 200 plants were novelties. His books were translated into Latin and other European languages.

Medicine :—Al-Zahrawi, the court-physician of al-Hakam II, was the greatest surgeon of Spanish Arabs. His book 'al-Tasrif', dealt with cauterization of wounds, vivisection and dissection. Translated into Latin, it helped laying the foundation of surgery in Europe. The book was treated as an authority on surgery in Salerno, Montpellier and other schools of medicine in Europe.

Al-Zahrawi's rank in the art of surgery was paralleled by that of Ibn-Zuhr in the science of medicine. He wrote six books of which the most valuable is 'al-Taysir' which dealt with more specific topics than the 'Kulliyat' of Ibn-Rushd. Ibn Zuhr was the first to discuss feeling in bones, the itch mite etc.

Translations on a wholesale basis were rendered of all the Arabic works on medicine and surgery into Latin and thus Arabic knowledge on this subject and Arabic technical terms were introduced into European languages. The terms julep (Ar. julab), rob (Ar. rubb), syrup (Ar. sharab) and soda (Ar. suda) etc. were taken from Arabic.

Philosophy :—The contribution of Spanish Muslims to philosophy was also large. The main task of these philosophers was to reconcile religion with reason. The thinkers of Baghdad and Andalusia successfully performed this tremendous task of reconciliation and passed their heritage on to Europe. Ibn Bajah (d. 1138) in his 'Tadbir al-Mutwahhid', indicated the way how man can attain union with the Divine. The idea was further developed by Ibn-Tufayl (d. 1185). His principal work on philosophy was 'Hayy ibn-Yaqzan' in which he showed that human being unassisted by any agency may proceed by degrees nearer the Supreme Being. The greatest Muslim philosopher who exerted a potent influence over

the West was Ibn Rushd (Averroes). His chief philosophical work was 'Tahafut al-Tahafut' in which he replied to the charges of al-Ghazali against rationalism. He also wrote commentaries on Aristotle. His writings were prescribed as texts in the University of Paris and other institutions of higher learning in Europe. Spain also produced the great mystic philosopher Ibn al-Arabi. Ibn al-Arabi was noted for the sufistic philosophy of the illuministic (ishraqi) school. He propounded the philosophy of 'Wahdat al-Wajud' (unity of existence). He held the view that the world is the outer aspect of God, Who is the inner aspect The things were ideas in the knowledge of God, from Whom they come and to Whom they ultimately return. He said that 'The Divine manifests itself into the human and the perfect man is, of course, Muhammad (sm.)

'Arabic science and learning perfected in Spain passed through a process of translation into Latin in which Toledo played a very important part. The task of transmission was complete by the close of the thirteenth century. The whole of Europe was encompassed by this intellectual movement and thus did Spanish Islam perform the noblest task of transmitting to Europe the great intellectual heritage of the past, paving the way for the intellectual awakening the Renaissance of Europe.'

CHAPTER XXI

THE OTTOMAN TURKS

The Ottoman Turks established themselves under Uthman, about 1300 A.D. in Anatolia, at the expense of the unwieldy Byzantine empire and on the ruins of Saljuq kingdom. The seat of capital of this small kingdom was Brusa in 1326. By 1366, they established themselves furthermore and shifted their capital to Adrianople (Edirne). The conquest of Constantinople by Mohammad II (1451-1481) formally ushered in a new era, that of the empire. The new giant installed himself astride the Bosphorus with one foot in Asia and the other in Europe. The inheritance of lands of both East and West and its counterpart in the inheritance of ideas, and the combined heritage is perhaps the most pregnant fact in the history of Ottoman Turkey.' After Mohammad II, next most important sovereign was Sulayman I, the Magnificent (1520-1566) under whom the Ottoman empire hit the zenith of its might greater part of Hungary was reduced. Vienna was besieged and Rhodes was occupied. The Ottoman sway then extended from Budapest on the River Danube to Baghdad on the River Tigris and from Crimea to

the first cataract of River Nile. This was the greatest Muslim State of modern times no less than 36 Sultans, all in the direct line of Uthman reigned from 1300 to 1922.

Before we pass on to analyse various aspects of Ottoman culture, the remarks of Philip K. Hitti regarding the same deserve our attention. He remarks :

"Turkish culture in its entirety was a striking blend of diverse and disparate elements. From the Persians, with whom the Turks had contacts even before migrating to Western Asia, came artistic motifs, belletristic patterns and such political ideas as the exaltation of the monarch. Among possible bequests from Central Asian nomadism mention may be made of a pre-disposition to war and conquest and a hospitable assimilative tendency. The Byzantines, chiefly by way, of the Saljuqs of Rum, provided certain military and governmental institutions. But above all, the Arabs were the teachers of the Turks in the same sense as Greeks were the teachers of the Romans. From the Arabs the Turks acquired their sciences, their religion—with its socio-economic principles and sacred law and an alphabetical system of writing. In three fields the Ottomans made original contributions of major significance : statesmanship, architecture and poetry."

The Ottoman State :—The Ottoman State evolved gradually from a society whose institutions were fun-

damentally nomadic. The power was divided between two classes : the military class representing force, and the ulema representing religion. The judges belonged to the latter class, but their judgements were executed by the military. All executive power centred in the military. The Sultan, himself, whose autocratic person was the symbol of this power, was a soldier, as were the viziers, the leading administrators.'

Sulayman's administration was one of the best of his time. The Christian population in Morea preferred the Turkish rule to that of the Venetians and some Hungarian villages chose Turkish rule of their own accord. Financially Turkey was in a good position ; it had been enriched by the addition of prosperous lands ; the revenue was 183,000,000 aspres (though expenditure was 6.000.000 more) and no new tax was levied during his reign. The countries belonging to the empire were administered in two different ways. One part was ruled by the central government and consisted of 24 vilayats (provinces), 4 of which were in Europe and 20 in Asia and Africa. The second part was more or less self-governing under the suzerainty of the Sultan and consisted of the kingdoms of Hungary and Transylvania, Moldavia and Walachia, the Khanate of Crimea and Sherifate of Makkah. The state of Barbary, i.e., Tripoli, Algiers and Tunis, had semi-independent governors who selected their own admi-

nistrative bodies and later were empowered to make their own treaties. After the conquest of Constantinople, and transfer of the capital to this city, the Turkish system was somewhat influenced by the Byzantine empire. The affairs of the state began to be discussed at the imperial diwan comprising of three or more viziers under the grand vizier who was invested with supreme power by the signet of the Sultan. He held the title of 'Serdar-i-ekrem' (generallisimo) when in command of the army. The viziers in the diwan were called 'Kubbe vizirlere' (Vezirs of the dome). Their deliberations were attended by the following dignitaries : the Kazaskers of Rumelia and Anatolia (the two highest judges of the empire), the Kadi (judge of Istanbul) ; the defterder (minister of finance), the nishanji (keeper of the great seal), the Kaptan pasha (lord high admiral), the reisul-Khuttab (chief secretary, later the foreign minister), etc. Each vilayat was governed by a pasha. Each vilayat (or province) was sub-divided into sanjaks, each governed by a sanjakbeyi. The sanjaks were further sub-divided into Kazas each being governed by a Kazi.

The Turkish army during Sulayman's reign probably numbered between 200,000 and 300,000 and was one of the best-disciplined and best-equipped of the time. The main elements of the army were janissaries (infantry) and the spahis (cavalry man). Other units comprised of jebeji (armours), the topju (artillery) and bostanji (police).

The land was divided into several categories: vakf, yurtluk-ojaklik, timar, ziamet and khas. The revenue of the vakf lands provided for the upkeep of mosques, schools, hospitals, and other pious purposes. Yurtluk-ojaklik lands were lands in frontier districts, the revenue of which went to frontier guards The other three categories denoted fiefs, awarded to the members of the imperial house and the Spahis (cavalrymen).

Laws :– Sulaiman was known to his people by the honorific title of al-Qanuni (the law-giver) because of the high esteem in which later generations held the code which bore his name. He charged Ibrahim al-Halabi with the task of compiling a work 'Multaqa al-Abhur' (confluence of the seas), which remained the standard work on Ottoman law until the reforms of the nineteenth century.

Literature :—During the fourteenth and fifteenth centuries the influence of Persian classics was paramount. They provided the inspiration for Turkish lyrics and romances and Turkish poets strove to adapt their language to the Arabo-Persian metrical system. However, the most prominent figure of the period was Yunus Emre, a great mystic poet and saint, who wrote in simple language. Sultan Veled also wrote in simple style. Other representative figures of this period were Ashik Pasha (d. 1332), author of mystic and didactic poem *Garib Name* and

Ahmed Dai whose narrative poem *Chenk Name* discovered in recent times is most original. Ahmedi (d. 1413), a court poet, wrote several romances in verse and a vast epic on the life of Alexander the Great, containing the earliest known chronicle of Ottoman empire. Sheyhi (d. 1428) continued the work of Ahmedi, assimilating with greater inspiration Persian poetic forms. He wrote a romance *Husrevu Shirin* and the famous humorous satire *Harname*. Sulayman Chelebi composed the *Mevlid*, a masterpiece of religious literature.

From the middle of the 15th century onward (classical period), with the establishment of the Turks in Istanbul, the golden age of Turkish letters began. The Persian classics were no longer mechanically imitated, but fully assimilated, and this enabled Turkish poets to evolve a genuine classical poetry which bore the imprint of their own individuality. Outstanding poets of this period were Ahmed Pasha (d. 1497) who improved the technique of classical Turkish prosody ; Necati (d. 1509) a more inspired poet and author of lyrics and elegies written in a refined and original style which greatly influenced later poets ; Zati (d. 1546) author of the poem *Shem u Pervane* ; Yahya (d. 1573) who wrote the romance *Yusuf Ve Zulehya* and a famous elegy on Prince Mustafa, the son of Sulayman, the Magnificent. Ruhi of Baghdad (d. 1605) remembered especially for his *Terkib-i-Bend*, a sarcastic satire on

bigotry, hypocrites and flatterers ; Fuzuli and Baki were known as 'king of poets'. Naili (d. 1668) had a delicate style and used fresh and colourful images tinged with melancholy. He introduced a new note into the hackneyed poetry of the established tradition. The refined and flowing verse of Nabi (d. 1712) very popular in his time, echoes Eastern wisdom and has a stronger appeal to the intellect than to the emotions.

The prose of the classical period shows great variety with folk-tales, half-religious, half-epic narratives ; belles letres written in a rather heavy and artificial style and particularly the work of great chroniclers, who were also masters of Turkish classical prose. The chronicles of Ashik Pasha Zada (d. 1485) have an epic character and were written in simple Turkish. Ibn Kemal (d. 1535) and Hocca Sadeddin wrote in a flowery style. Eviliya Chelebi wrote the *Seyahet Name*.

The eighteenth century witnessed a refreshing revival of classical poetry. During the first half of the century, Nedim sung in colourful, vivacious and gay poems of the Tulip Age of Istanbul under Ahmed III. In he second half of the century Galib Dede, the last of the great classical authors wrote the original mystic romance *Husno Ishq*. Amongst the folk-poets, the name of Karacaoglau sounds most. He described the life of the people in simple language.

Architecture : —'After the capture of Constanti-

nople in 1453, the brilliant architectural instinct of the Turkish architects reached its supremacy over all other Byzantine monuments, and almost every important mosque built by them in their new capital is a variation of its theme. Apparently, they wished to obtain a perfectly symmetrical building with one great dome, four semi domes and four small domes between them, and this was achieved in the mosque of Ahmed in 1609. But it is generally agreed that the most successful mosques built by them are those of Sulayman the Magnificient in 1556-66 and of Selim at Adrianople, both designed by the famous architect Sinan (d. 1587). The mosques of this period usually have four minarets or even as many as six (as in Sultan Ahmed's) and the minarets usually have two and sometimes three galleries.

Sulayman, the Magnificent, equipped and beautified the capital and other cities with mosques, schools, hospitals, palaces, mausoleums, bridges, aqueducts, caravan serais and public baths, 235 of which are said to have been built by his chief architect Sinan. Amongst the masterpieces of Sinan, was the magnificient mosque of Sulayman, known after him as *Sulemaniyah*, designed to eclipse Santa Sophia. It's majestic dome exceeds that of the Justinian cathedral by about 16 feet. The mihrab and rear wall are ornamented with exquisite tile in Persian style. The glamorous cities of Madinah, Damascus, Baghdad and Cairo functioned as residences of provincial governors.

CHAPTER XXII

MUSLIM CIVILISATION IN INDO-PAKISTAN

Arab Conquest of Sind and Muhammad Bin-Qasim :—The Arabs conquered Sind, under their leader, Muhammad bin Qasim. (712) Arab administ-ration was introduced in this area. The Arabs also introduced an Iqta system whereby Muslim conquerors. generals and soldiers could get pieces of land as fief. A regular system of courts was also established. Mosques were constructed The Arabs who had brought with them a new religion (Islam) and a new civilisation, introduced these among the conquered people. This conquest also proved to be an important factor in the diffusion of Indo-Pakistan culture abroad.

Sultan Mahmud and Mohammad of Ghor :—Sultan Mahmud of Ghazna through his numerous attacks on Indo-Pakistan made big cracks in Indian polity, and it was not question of whether but when that age long structure would fall. Though the invasions of Sultan Mahmud put a heavy pressure upon the economy and finances of the Sub-Continent, yet this contact proved much useful to Islam because "in the train of Muslim warriors and warlords came Muslim saints and savants who permeated the ranks of Indian society and won to their

fold a number of grievous hearts". With the invasions of Muhammad of Ghor, the might of the Hindu princes was shattered and Muslim rule was established in Indo-Pakistan'. The Muslims showed their superiority to the natives.

The Sultanate: Since 1206 A.D. a long line of Muslim sultans ruled over the throne of Hindustan. The rulers belonged to various dynasties the so-called Slaves, the Khaljis, the Tughluqs, the Sayyids and the Lodhis. Numerous expeditions were undertaken against the infidel lands and conquests made. Their rule continued upto 1526 when Mughal Prince Zahiruddin Muhammad Babar conquered Hindusthan.

Culture during the Sultanate:—The Government of the Delhi Sultans was a monarchy. The Sultan was the sovereign authority in the State. Sometimes he assumed the role of an autocrat, at others he was a benevolent despot. Some Sultans also sought recognition from the Caliph of Islam. The organisation of government was feudal in character. The provinces were mostly military fiefs entrusted to the charge of nobles. The nobles and feudal lords often showed signs of disruptive tendencies and sometimes rose in revolt. Usually the length of the Sultan's sword determined his sway. Business of the government was transacted through various departments viz., finance, army, correspondence, justice, police, revenue etc.

The society during the Sultanate was composed

of many elements. The classification was thus: (i) the Sultan (ii) the nobles (iii) the people or (i) conquerors and (ii) the conquered. The whole population comprised of Muslims and non-Muslims with Hindus in the majority The Sultan lived in great pomp and glory He had a very celebrated Durbar where poets and learned men formed the alumni. The Muslim nobles exercised a potent influence over the State. The people were fairly treated by the Sultan. Ths non-Muslims had to pay Jizya in lieu of military service from which they were exempted. Hindu subjects were allowed complete freedom of faith. They were also appointed to the various State offices. Their representation in the revenue department was fairly large. Muslim women observed purdah and enjoyed respectable position in society. Hindu women did not observe purdah. They did not enjoy respect in the family. The evil practice of Sati (burning of wife with dead husband) was prevalent among Hindus. Amongst the chief pleasures and pastimes of the Sultan and his nobles were hunting, polo (chaugan) and chess.

The economic condition was denotive of great prosperity. The people were so content that they did not bother as to who was the Sultan. Since agriculture, trade, commerce and industry formed the backbone of Indo-Pak economy, the Sultans paid great attention to their development. Sultan Ferozshah Tughlaq built many canals. Inland and export trade flourished.

Architecture, Language and Music :—Islamic architecture was introduced in the Sub-continent. Mosques were built in great numbers. Amongst the prominent buildings of the Sultanate mention must be made of 'Quwwat ul Islam Mosque' and 'Qutub Minar' built by Qutubuddin Aibak, Alai Darwaza by Alauddin Khalji, the city of Tughlaqabad built by Ghiasuddin Tughlaq, the 'Jahanpanah' by Muhammad bin Tughlaq and the palace fort of Firuzabad by Feroze Shah Tuglaq. The independent Muslim states of Gujrat, Bengal, Jaunpur and Bahmani envolved their own styles of architecture, and many beautiful mosques and other buildings were constructed.

'Persian was the language of the rulers and local dialects formed the bulk of native languages but Sanskirit was the language of Hindu religious books. The Sultans were great patrons of learning. Amir Khusroe enjoyed the patronage of many Sultans. Hasan Dehlavi produced pleasant and musical compositions. Many histories were also written: 'Tabkat-i-Nasiri' by Minhaj-us-Siraj, Tarikh-i-Firoz Shahi' by Barani, a book of the same name by Shams-i-Siraj Afif. Several books were translated from Sanskirit into Persian, the most famous being 'Dalail-i-Firozshahi'. Hindi, Bengali and Urdu languages also developed during this period. Urdu language and literature had its development at the hands of Wali Dakkini, Amir Khusrau, Mir Hasan and Malik Muhammad Jaisi.

The progress of music may greatly be attributed to the efforts of poet Amir Khusroe, who was well-versed in Persian and Indian music. He invented new combinations in music, also new styles and raags. The Sufis also helped in the development of music through the Majlis-i-Samaa held in their various gatherings. The Sultans were great patrons of music.

Amir Khusroe :—Amir Khusroe is superior to all the poets of Indo-Pakistan who wrote in Persian. He was born in 1253 and died in 1325 at the age of 72 years. His father belonged to Kush territory of Turkistan, who migrated to Indo-Pakistan on account of Mangol incursions. The real name of Amir Khusroe was Yaminuddin Muhammad Hasan. He showed great signs of learning and wisdom and was patronised by all Sultans from Ghiasuddin Balban to Ghiasuddin Tughlaq.

Amir Khusroe was a great poet. He wrote about four lac couplets. His historical poems are very important for the students of history. 'Qiran-us-Sadain' occupies a prominent position among his such poems Since Amir Khusroe has described the events of the period in which he lived he can be treated as the most notable literary historian of the period. Amir Khusroe wrote 'Ghirratul-Kamal', 'Nausiphr', 'Tarikh Alai' or 'Khazain-al-Futuh' etc. Amir Knusroe was known as 'Parrot of Hind' and was a prolific writer of prose, poetry and music.

Amir Khusroe made many contributions to the

art of music. He was also a good musician and was well-versed in Persian and Indian music. He invented many new combinations in music. He is also responsible for the introduction of many raags in music such as Aiman Kalyan, Sarpardah Ghara and Sazgari etc. Forms of music known as Qaul, Tarana and Naqsh are said to be his inventions. Amongst the instruments, he is said to be the inventor of 'tablah'.

The Mughals :— With the victory of Zahiruddin Muhammad Babar at Panipat in 1526, begins the new era of the Mughal empire in Indo-Pakistan. Most prominent early Mughal rulers were Babar, Humayun Akbar, Jahangir, Shah Jahan and Aurangzeb

Babar gave a death blow to the Rajput power by giving a crushing defeat to Rana Sanga Akbar got the throne after overcoming Hemu. His reign (1556-1605) forms one of the most interesting chapters of Indo-Pakistan history. Akbar tried his best to reconcile the Hindus, especially Rajputs ; he abolished Jaziyah and pilgrimage taxes ; he married Hindu wives ; he made large conquests ; and at the same time he made experiments with a new faith (Din-i-Ilahi) which he introduced. Akbar's period witnessed exuberance of literary and architectual achievements.

Din-i-Ilahi :— The religious creed introduced by Akbar, after a good deal of religious discussions in the Ibadatkhana at Fatehpur Sikri, is known as Din-i-Ilahi. "Din-i-Ilahi was compounded out of various elements, taken partly from the Quran of Muhammad (Sm.), partly from the scriptures of Braha-

mans and to a certain extent, from the Gospel of the Christ." (Bartoli) The main beliefs and practices of his faith were :— (1) God is one and for all. (2) Akbar is the deputy of God on this earth. (3) The members of this faith would sacrifice everything for their prophet (Akbar). (4) When the members met each other they greeted by saying "Allah-o-Akbar" and "Jalle-Jalalaho''. (5) Every member had to give a feast in his life time to other members of the faith. (6) No eating of meat. (7) Dislike for butchers and low people. (8) Prostration before the prophet. (9) Not marrying elderly women or minor girls (10) Worship of the sun and reverence to Sunday. Very few persons joined this creed. They were mostly courtiers of Akbar. There was nothing new in the principles and practices of this faith. It was a haphazard whole. It was therefore that historian Smith remarked thus : "the Divine faith was a monument of Akbar's folly not of his wisdom. The whole scheme was the outcome of ridiculous vanity, a monstrous growth of unrestrained autocracy."

Mansabdari System :—Akbar also introduced military reforms. He entirely re-organised the army on the basis of a new system known as the Mansabdari System. For this purpose, Akbar divided his military and civil officials into 33 grades and fixed the salary of each one of them. A Mansab or rank was given to the officials and their pay was fixed in consonance with their rank. The mansab ranged between 10 and

10,000. This number indicated the capability of the person to control a definite number of soldiers.

The reign of Jahangir began with the issue of 12 Edicts (Dasturul Aml) making prohibition of cesses. framing regulations about highway robbery and theft free inheritance of property, building of hospitals, respect to Sunday, amnesty to prisoners etc. During Jehangir's reign Mughal painting reached its zenith. Jehangir had a strong sense of justice therefore he gave orders for fastening up a chain of justice bearing 60 bells which could be shaken by humblest of his subjects to bring their grievance to his notice.

Shahjahan's reign is considered to be the Golden Age of the Mughals. There was perfect peace and prosperity during his reign and few revolts took place. Mughal architecture witnessed its high water-mark during his reign. Taj Mahal was built.

Aurangzeb was the last of the greatest Mughal rulers. He, immediately after his accession to the throne, ordered prohibition of all evil practices and issued a novel ideal of kingship : 'God has sent me to this world to live for others not to live for self It does not behove a sovereign either to sit idle or lonely. He should take care of his people'. Aurangzeb crushed the revolting Hindus and insurgent and bandit Marathas.

Mughal Culture : – *Government and Administration* : Mughal government was essentially military in nature and every officer of the Mughul State had to be enrolled in Army list. It was necessarily a centralised

autarchy, and the king's power was unlimited. He was the supreme authority in the State, the head of the government, the Commander of the State forces, the fountain of justice and the chief legislator. Most of the Mughal rulers were benevolent despots and worked hard for their subjects. There was a class of nobles which was given fiefs. The nobles had a say in the government and administration of the State. There were several departments for conducting the day to day administration of the State viz., Diwan, royal household, military pay and accounts office, religious endowment and charity, Judiciary, censorship of public morals etc. The empire was divided into provinces. Each province was held by a Subahdar or Nazim. Akbar divided his empire in 15 provinces, Jahangir had 17, and Aurangzeb 21. Mughal army was very efficient. It consisted of cavalry, infantry, artillery and navy. Akbar built a large army of Mansabdars.

Society and Economy : – The society was divided into many classes. The highest class comprised of the Emperor, princesses and other members of the royal harem. The second class was those of nobles who were selected on the basis of merit by the Emperor himself. The third class was that of middle class people which consisted of businessmen, industrialists, teachers, doctors, artisans, craftsmen, builders, etc.

The fourth class consisted of the farmers of land. This class included the labourers and slaves also. The head of the society was the Emperor who was seen with eyes of regard by the nobles and people alike.

The Emperors considered it their duty to look after the interest of their people. The Emperor, the members of the royal family, nobles and chiefs, the mansab-dars, all, were great patrons of learning and art. In the courts of emperors, the learned, the men of letters, the poets, the musicians and painters were always present in great numbers and were munificently rewarded.

As regards the position .of women in Muslim society, it was very high. The women of higher class of society took active part in literary activity, also in politics. The names of Nurjahan, Mumtaz Mahal, Jahan Ara and Roshan Ara sound most prominent. Hindu women did not occupy any respectable position in their society. The evil practice of Sati still prevailed. Marriage during childhood was a common feature. Purdah system was in vogue amongst Muslims Hindu women also o served purdah in order to escape from the gaze of the foreigners.

The economy of the sub-continent under the Mughals was very sound. There was abundance of gold and silver. Workmen of every profession and trade were innumerable and were always employed on one or the other project. The prices were very low. Many cities and towns flourished as centres of trade, ports etc. Agra, Fatehpore, Lahore, Ahmadabad, Dacca and Chittagong were great and wealthy cities. Agriculture, industries and crafts, trade and commerce all flourished. This brought great prosperity to the Empire and the people alike.

(iii) *Art, Literature and Music*:—The Mughals were

great builders. All the Mughal Emperors constructed beautiful buildings. Akbar took keen interest in building great edifices and mostly used red sandstone as material. Amongst his buildings the most prominent are : the tomb of Humayun, Diwane Aam, Diwane Khas, Jahangir Mahal, Agra Fort, city of Fatehpur Sikri, the Buland Darwaza etc. Abul Fazal wrote about Akbar : "His Majesty plans splendid edifices and dresses the work of his mind and heart in the garments of stone and clay." Nur Jahan, the wife of Jahangir constructed the tomb of her father and of Jahangir. Shah Jahan was the prince of builders. He erected magnificent buildings and so bedecked them that these speak of his reign in very high terms. His important buildings include : Diwane Aam, Diwane Khas, Jama Masjid, Moti Masjid and Taj Mahal. The Diwane Khas is the most ornamented of all the buildings of Shah Jahan. An inscription on it well justifies its name :

'Agar firdus bar ruye zamin ast,
Hamin ast, Hamin ast, o hamin ast'.

(If on earth be an Eden of Bliss (heaven) it is this, it is this, none but this).

Amongst his mosques, Moti Masjid (Pearl Mosque) is most exquisitely built and is a symbol of simplicity and purity. The designers took great care to perfect proportions and harmony in its construction. Jama Masjid is more impressive than the former.

Taj Mahal : — Taj Mahal was built by Shah Jahan

in the memory of his beloved wife, Mumtaz Mahal, who died in 1630. It is said that it took 22 years to complete the work of its construction and three crores of rupees were spent on its construction. The design of Tajmahal was prepared by Ustaad Issa who also supervised it's construction. The Taj is the "finest monument of conjugal love and fidelity in the world." It is flawless in design and execution. It has been described as 'a lyric in stone'. It is a "dream in marble". It is "immortal tear on the cheek of eternity." According to an art critic, Fergusson, there is no parallel to this building constructed entirely of white marble and bedecked with gems. He writes, "Perhaps in the whole world, there is not a scene where nature and art so successfully combine to produce a perfect work of art ... it is the most graceful and the most impressive of the sepulchres of the world."

Aurangzeb built the magnificent 'Badshahi Mosque' of Lahore.

Painting was patronised by all the Mughal Emperors but it reached its zenith during the reign of of Jahangir, who was a good collector, connoisseur, and art critic. The most prominent painters of his reign were Farrukh Beg, Muhammad Nadir, Muhammad Murad, Agha Riza who was given the title of Nadir-uz-zaman and Ustad Mansur, who was given the title of Nadir-ul-Asr. The subject-matter of painting consisted mostly of buildings, flowers, animals, birds etc. The life in the Court was also painted.

Music was a passion with all the Mughal rulers.

Aurangzeb ceased to take interest in music in the early years of his reign. Akbar was a great lover of music. Mian Tansen, the prominent singer was attached to his Court. Jahangir had also a love for music. According to traveller Finch, "Many hundreds of musicians and dancing girls attended there (the Court) day and night .. he was giving to everyone of them stipend according to their work." Shah Jahan was fond of both vocal and instrumental music.

Literature also flourished. Since Persian was the Court language, Persian literature received much patronage and developed considerably. The Emperors themselves wrote beautiful , literary compositions. Babar wrote his Memoirs. Jahangir also wrote his Memoirs. Akbar's reign witnessed exuberance of Persian literature. Many historical works were written during his reign viz., Ain-i-Akbari and Akbernama of Abul Fazal, Muntakhabut Tawarikh of Badayuni, Tabquat-i-Akbari of Nizamuddin Ahmad. During Akbar's reign two prominent poets also flourished. Mazhari wrote Ghazals and Urfi composed Qasidahs. During Jahangir's reign Maasir Jahangiri and Iqbalnama Jahangiri were written. In Shah Jahan's time Padshahnama, Shahjahannama and Amle Saleh were written. Aurangzeb's reign witnessed great works like Fatawai Alamgiri, Maasir Alamgiri, Alamgirnamah and Mutakhabul Lubab. Urdu literature also flourished. Amongst Urdu poets and writers, prominent were : Wali Dakkini, Hatim, Abru, Aarzu, Dard, Sauda and Mir.

Growth of Sufism :— "Away from the splendours of the court of Delhi and the provincial capitals, there existed numerous other centres of Muslim cultural and spiritual activity, which in certain spheres exercised greater influence on the courts of kings and their provincial potentates whose kingdoms were the hearts of the people". There were the khanqahs (monasteries) of the Sufis. Four Sufistic orders were organised in the Indo-Pak Sub-Continent : the Chishtiya, the Suhrawardiya, the Qadiriyah and the Naqshbandiya. The Chishtiyah order was the most influential during the Sultanate. It played an important role in expansion of Islam in northern Indo-Pakistan, the Deccan and Bengal. The most important Sufis of this order were Khwaja Moinuddin Chishti Ajmeri and Sheikh Nizamuddin Aoulia. Khwaja Moinuddin made Ajmer the centre of his activities and therefrom he started his work of Tabligh. He is also known as "Khwaja Gharib Nawaz" (the Pir of the poor). The Suhrawardiya order was established by Shaikh Bahauddin Zakariya Multani, in Indo-Pakistan. Amongst the prominent Sufis of Qadiriya order, Mian Mir was one. The Naqshbandiya order was founded here by Khwaja Baqi Billah.

Shaikh Ahmad Sirhindi was a great Sufi of the Naqshbandiya order. He preached strict following of Shariat. He sponsored a movement against the practices undermining Shariat. He was successful in creating a new Islamic spirit in the Sub-Continent. It is therefore that he is known as *Mujaddid Alaf*

Saani (bringer of renaissance in the year two thousand). He was great fighter of God. He organised the Naqshbandiya order into one of the best Sufistic orders. His influence was felt even in outside world viz., Turan, Iraq, Syria, Asia Minor etc. He emphatically declared that "Islam and Kufr (unbelief) are opponents of each other and can never unite". This stand of Shaikh Ahmad made the Muslims safe as a political and a religious nation and their position remained distinct in the Hindu majority of the Sub-Continent. He died in 1624 A.D.

Muslim Legacy to Indo-Pakistan :—(1) Muslim rule broke the isolation of Indo-Pakistan from the outside world. (2) Muslim rule gave political unity to the Sub-Continent. (3) Missionary zeal of Islam also produced its effects with the result that Islamic conception of equality and oneness of God gave rise to theistic religious movements of an unorthodox character. (4) Purdah system came into vogue. (5) New languages—Urdu, Bengali and Hindi came into being. (6) Muslims introduced the Indo-Pakistan people with the art of historiography. Many histories were written and pattern was set. (7) Dress and costume, ceremonies and rituals of the Indian princes and people were influenced alike. (8) Hindu astronomers borrowed from the Arabic technical terms, the muslims' calculations of longitudes and latitudes, items of Calendar (zich). (9) Architecture, painting and music had a marvellous development. During the Mughal period innumerable edifices were built inclu-

ding the wonder of the world, Tajmahal. Jahangir was the greatest patron of painting. (10) Music also flourished under their patronage. Amir Khusroe contributed a great deal to vocal and instrumental music. (11) One very important result of the influence of Islam was the rise of new monotheistic and anti-caste schools of religion which aimed at liberalising the religious practices of the Hindus. The teachings of these schools took the shape of a movement known as Bhakti (devotional) Movement. (12) With the Muslim conquerors, came the Sufis who contributed a great deal for the advancement of social life in the Sub-Continent. They established intellectual as well as spiritual centres.

SECTION III

HISTORICAL BACKGROUND OF PAKISTAN MOVEMENT

CHAPTER XXIII

CONDITION OF MUSLIMS AFTER THE WAR OF INDEPENDENCE

After the close of the War of Independence of 1857, the policy of the British towards the Muslims was of hatred and contempt. They had grabbed power from the hands of Muslims, so never wished to see the prosperity of the Muslims again which might lead to their political insurgence. The War of 1857 alarmed them furthermore. After the failure of the War, they made the Muslims, their target of inhuman oppression. The British put the entire responsibility of the so-called Mutiny (War of Independence) on the shoulders of the Muslims and hurled vengeance upon them, on its failure. The property of the Muslims was confiscated, they were turned out of the jobs, restrictions were imposed upon their appointments to new posts, their historical trusts were closed and its endowments were forfeited to the State.

The Muslim suffering at the hands of the British has been very honestly recorded by an Englishman thus :—

"There is no use shutting our ears to the charges

as serious as have been brought against the Government. (of England). They (Muslims of Indo-Pak) accused us of having closed every honourable walk of life to the professors of their creed They accuse us of having brought misery into thousands of families by abolishing their marriage ties. They accuse us of impelling their soul. by denying them the means of performing the duties of their faith : Above all, they charge us with deliberate malversation of their religious foundations, with misappropriation on the largest scale of their educational funds. In a word, the Indian Mussulman arraigns against the British Government fo its want of sympathy, for its want of magnanimity, for the malversation of their funds for the great public wrongs spread over a period of one hundred years."[1]

The same Englishman describes the following :—

"The truth is that when the country passed under our rule the Mussulmans were superior in race, and superior not only in the stoutness of heart and strength of arm, but in power of political organisation and the science of political government".[1]

The poor and insignificant representation of Muslims in various walks of life may be ascertained from the following :—

1. Between 1852 and 1868 in all 240 licenses for practising lawyers were issued, out of

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1. Sir William Hunter—Our Indian Mussulmans.

which 239 were Hindus and only one was Muslim.

2. In 1870 out of 517 graduates of Madras, Calcutta and Bombay universities only 17 were Muslims.

3. In the province of Bengal out of 1338 government gazetted officers only 92 were Muslims.

The Muslims by themselves boycotted the institutions where English and Western subjects of study were taught. They were afraid of malversation of their religion at the hands of the Christian rulers — therefore educational backwardness of the Muslims.

Such being the condition of Muslims, according to an Englishman, it was within a very short period of the British rule that the Muslims were badly crushed so much so that they found themselves in their homeland as "fish out of water."

Thus was the condition of the Muslims, in general, in the mid-nineteenth century when great reformers and thinkers like Sir Syed Ahmad Khan, Syed Altaf Husain, Syed Ameer Ali and Allama Iqbal, appeared to the rescue of these poor souls. It were these personalities which prepared the ground of Muslim Renaissance in the Sub-Continent.

CHAPTER XXIV

SIR SYED AHMAD KHAN AND THE ALIGARH MOVEMENT

Sir Syed Ahmad Khan appeared as a redeemer of Muslims, in the most crucial and momentous period of Muslim history in the Indo-Pakistan Sub-Continent. He worked hard for ameliorating the condition of the down-trodden Muslims of the Sub-Continent. He decided to deliver the Muslims from the ignoble life in which they had been thrust in and to give them a new life in social, religious, educational, literary and political fields.

His Life :—Sir Syed Ahmad Khan was born at Delhi on 17th October, 1817, in a well-to-do and a religious-minded Muslim family. In his early life, he showed no remarkable signs of ability and wasted most of precious time in poets' gatherings and such other parties, but after the death of his father a sudden change came into him.

At the age of seventeen, he entered the judicial service of the British East India Company. After his duty hours, he devoted a considerable time to private studies. He published *Aaeen-i-Akbari* and

Tarikh-i-Firozshahi with comments and notes. He published his famous work "*Aasar-us-Sanadid*" in 1846. In this book he described the historical buildings of Delhi and some important personalities.

As a Reformer :—The pitiable and depressed condition of the Muslims who were ever dwindling down, was intolerable to Syed Ahmad Khan. After a good deal of deliberation, he concluded that the inherent cause of British oppression upon the Muslims was their presumption that it were the Muslims only who were solely responsible for the outbreak of the War of 1857, and therefore they disliked the Muslims. The British were so prejudiced because they knew not the exact details about the causes of the War. On the other hand the Muslims had developed a sense of deep hatred against the British, on account of their oppressive and atrocious measures. Sir Syed Ahmad Khan set himself to educate both the ruler (the British) and the ruled (the Muslims). For educating Muslims, he published a pamphlet, from Bijnor (in U P, India) where he held his appointment, entitled "*Asbab-i-Baghawat-i-Hind*" (the causes of Indian Mutiny). The pamphlet strongly criticised the British system of administration prior to the War of 1857 and proved in a convincing manner that the main cause of War of 1857 was the ignorance of the British, of the state of affairs of the Sub-Continent and their failure to win the confidence of its people. The copies of this pamphlet

were despatched to all the high officials and members of the British Parliament. Sir Syed Ahmad Khan was of the view that if the Indians had been given a chance to represent Indian point of view, this tragedy (War of 1857) would have never befallen. The suggestions of Sir Syed Ahmed Khan were accepted and Indians were given representation according to the Indian Council's Act of 1861.

The Aligarh Movement

Realising that education was the key to progress of Muslims, Sir Syed Ahmed Khan started the famous *Aligarh Movement*, which had many aspects, covering almost all fields of life, of the Muslims viz., educational, social. literary, economic, political and religious. Let us study these aspects in the following lines.

The Educational Aspect :— Sir Syed Ahmad emphasised upon the development of Muslim education, the most, because he thought that it would give two-fold result : the Muslims would receive education in English and Western sciences and would get government jobs and secondly, the ignorance and superstition which had found their way in the Muslims, would be purged.

For this purpose, he established several educational institutions viz., High School at Muradabad (1859) High School at Ghazipur (1864) for education

of English and other subjects at the secondary level. He also founded a *Scientific Society* in 1864, in order to translate modern knowledge into Urdu language. The Society published many important books on history, literature and science in Urdu.

During his visit to England, in 1869 Sir Syed Ahmed had an opportunity to study very closely the working of educational system at Oxford and Cambridge Universities. He was greatly influenced by Western education. After his return to the Sub-Continent he decided to establish a Mohammadan Anglo-Oriental College at Aligarh. An educational society known as *Society for Educational Progress of Indian Muslims* was founded. An Anglo-Oriental High School was opened under its auspices. It was followed by the establishment of *Mohammadan Anglo-Oriental College* (M. A. O. College) at Aligarh (1877), which later on grew to become the famous *Aligarh Muslim University*.

Mohammadan Educational Conference :—Sir Syed Ahmed Khan founded the Mohammadan Educational Conference in 1866. This organisation aimed at intellectual awakening and spread of modern education amongst Muslims of the Indo-Pak Sub-Continent. This Conference held its meetings in various cities and carried forward the message of Aligarh Movement amongst the Muslims to every nook and corner of the country. The Conference attracted great lumi-

naries: orators like *Nawab Mohsin-ul-Mulk*, writers like *Shibli* and poets like *Hali*. The *Musaddas* a (poetical composition) of *Hali* described the downfall of Muslims in appealing language and helped a great deal in the uplift and awakening of Muslims. The Educational Conference also served as the political platform of Muslims, before the organisation of Muslim League in 1906.

(ii) **The Social Aspect :** — Syed Ahmed Khan also tried to make better the social condition of the Muslims. For this purpose he emphasised upon the popularity of education amongst Muslims. He thought that education would help removing ignorance and superstition from the minds of the Muslims. He was helped in his mission by sincere and zealous personalities of the time viz., Shibli, Hali, Molvi Chiragh Ali, Maulana Nazir Ahmed, Nawab Mohsinulmulk and Waqarul Mulk. Shibli preached social reform through his essays, Hali through his poetry, Nazir Ahmed through his social novels.

Sir Syed Ahmad published a magazine known as *Tahzeeb-ul-Akhlaq* (culture of morals) in order to culture the morals of the Muslims.

He obtained the services of many Englishmen as teachers in his M. A. O College. Through these teachers he established contact with the British Government and impressed upon the British the Muslim standpoint.

(iii) The Literary Aspect :—The Aligarh Movement was responsible a great deal for the promotion of modern Urdu language and literature. A reform in the style of writing was undertaken and ornate writing was replaced by simple and lucid writing. The Scientific Society translated many books into Urdu language. A newspaper was also issued by this Society. The newspaper contained articles from important personalities on social, moral and religious themes.

(iv) The Religious Aspect :—The political and economic depression made the Muslims an easy prey to many superstitions etc. Sir Syed Ahmad through his speeches and writings emphasised upon the Muslims the need to preserve their culture. He also published books in which he opposed and criticised the views of many a Christian writer. He argued that scientific views were in consonance with Islamic ideology In this connection, his books '*Khutbat-i-Ahmadiyah*', '*Tabaiyanul-Kalam*' and '*Kalmatul Haq*' are very prominent. Sir Syed Ahmad also tried to show similarities between Islam and Christianity and thus tried to bring the Christian rulers (the British) and the Muslims nearer to each other. but he was criticised a great deal by the learned *Ulema* and the Muslims alike.

(v) Political Aspect and Two-Nation Theory :—Prior to 1867 (Hindu agitation against Urdu at

Banaras) Sir Syed Ahmad worked for the whole country and nation and he considered Hindus and Muslims as "*two eyes of the beautiful bride that was India*", but the growing communal attitude on the part of Hindus, specially educated ones and their hatred towards Muslims and their cultural language Urdu, led Syed Ahmad Khan to think very seriously. After a good deal of deliberation, he concluded that Muslims and Hindus can never live together. Since this moment in the history of the Indo-Pak Sub-Continent, he decided to work only and solely for the cause of Muslims. He said that Muslims and Hindus are two (separate) nations with separate, and very often conflicting, economic, political and cultural interests. He remained the member of Governor-General's Council from 1878 to 1883. In this capacity, he pressed upon the government the need of separate representation of Muslims. A speech of his, addressed to the Governor-General in this connection, read as follows :—

"The system of representation by election means the representation of views and interests of the majority of the population. But, my Lord, in a country like India where caste distinctions still flourish, where, there is no fusion of the various races, where religious differences are still violent, where education in the modern sense has not made an equal or proportionate progress among all sections of the population, I am convinced that the intro-

duction of the principle of election pure and simple, for representation of various interests in the local boards and district councils would be attended with evils of greater significance than purely economic considerations .....the larger community would totally over-ride the interests of the smaller community."

The Indian National Congress which was established in 1885 demanded holding of open and free competitive examinations for the civil service. Sir Syed opposed this demand of the Congress, on the ground that all the communities had not equally benefitted of education

Sir Syed Ahmad Khan was the first Muslim to use the word "nation" (Qaum) for Muslims. He considered Muslims and Hindus belonging to two different nations. Later on, this political ideology became the basis of the political ideologies of Allama Iqbal and Quaid-i-Azam Mohammad Ali Jinnah. The creation of Pakistan is greatly indebted to this Two-Nation theory.

Sir Syed Ahmad has been complimented with these words by a notable author :—

"He gave Indian Muslims a new cohesion, a new political policy .. (he was) the first prophet of their (Muslim) nationhood......in theology he reconciled Islam with Western learning. In education he

gave the Muslims their own college. In government service and commerce he made openings for the new Muslim middle class. In politics, he stated that the Muslims were a separate nation... the Pakistanis rightly claim him as one of the fathers of their country."

His Death :—Sir Syed Ahmad Khan died at Aligarh on 27th March, 1898. at the age of eighty-one years. He rendered selfless services to the Mu - lim nation for which he will ever be remembered. He was the pioneer of Muslim renaissance in Indo-Pakistan Sub-Continent.

CHAPTER XXV

THE INDIAN NATIONAL CONGRESS

The Indian National Congress was established in 1885, on the initiative of a retired British civilian officer, A. O. Hume. The first session of the Congress was held at Bombay in December 1885 and was presided by a leading Barrister of Calcutta, W.C. Bannerji. In his presidental address, Mr. Bannerji laid down the following as the objects of Indian National Congress :—

1. "The promotion of personal intimacy and friendship amongst all the more earnest workers in our country's cause in the various parts of the British Empire.

2. "The eradication by direct friendly personal intercourse of all possible race, creed or provincial prejudices amongst all lovers of the country, and the fullest development and consolidation of those sentiments of national unity that took their origin in in our beloved Lord Ripon's reign. (Lord Ripon was the Governor General between 1880 and 1884).

3. "The authoritative record of the matured

opinions of the educated classes in India on some of the mere important and pressing social questions of the day.

4. "The determination of the method by which during the next twelve months it is desirable for native politicians to labour in public interest."

The second session of Indian National Congress was held in 1886 at Calcutta. The third session was held in 1887 at Madras, the fourth in 1888 at Allahabad. The fifth session was held at Bombay in 1889. This session was attended by Charles Bradlaugh, á member of British Parliament who declared emphatically, "Born of the people, trusted by the people I will die for the people". The Congress session of 1893 held at Lahore was presided by Dadabhoy Naoroji. Dadabhoy brought the following message from the Irish Home Rule members of the British Parliament : "Don't forget to tell your colleagues at the Congress that everyone of Ireland's Home Rule members in Parliament is at your back in the cause of Indian people." The session of 1894 was held at Madras. The Congress session of 1895 was held at Poona. Gokhale presided over the Banaras session of 1905.

Partition of Bengal (1905) :—Lord Curzon was appointed Viceroy in 1889. He reorganised the entire administration of the country. He also realised the

difficulty in administering the unwieldy province of Bengal which comprised of the present Indian provinces of Bihar, Orissa, West Bengal, Assam and East Bengal. Its total population numbered about 8 crores. The capital of the province was Calcutta. Therefore to improve the administration, Lord Curzon decided to partition the province of Bengal and partition came in 1905. A new province, East Bengal, was created with its capital at Dacca. The new province became a Muslim majority province.

The condition of Muslims in undivided Bengal was very pitiable. They were an uncared for minority and were in the tight grip of the Hindu capitalists and landlords. The new province brought new hopes to the suffering Muslims. It was natural that they might be benefitted the most of this partition. But the Hindus could not tolerate this gain coming to Muslims therefore they started an agitation against the partition of Bengal. The Hindu demonstrators raised these selfish and silly slogans : "*Racial unity of Bengal is in danger*" ; "*The political power of Bengal has been shattered*" ; "*The future of Bengali language is in danger*" etc. But these slogans had no truth behind them. The fact was this that the Hindus could not tolerate that the Muslims would have a separate independent province wherein they may flourish and prosper. The Hindus made representations to the Government which were not heard therefore they started a wholesale agitation and

a boycott movement boycotting British manufactured goods. The Indian National Congress Session of 1906 held at Calcutta under the presidentship of Dadabhoy Naoroji passed the following resolution on the occasion :

> "Resolved that having regard to the fact that the people of this country have little or no voice in its administration and their representations to the Government do not receive due consideration, *this Congress is of opinion that the boycott movement inaugurated in Bengal by way of protest against the partition of the province was, and is, legitimate.*

This action of the 1906 session of the Indian National Congress was totally against the will and aspirations of the Muslims of Bengal, but communally blinded, they did not care for it. This was the beginning of communalism in Congress, which later on became one of the reasons of the establishment and organisation of All-India Muslim League.

In 1908, this movement took terroristic shape and Bengal became the home of turmoil and disruption. Though the British assured the Muslims time and again that the partition was once for all and will not be annulled but all of a sudden, they changed their mind and Emperor George V, on the occasion of Delhi Darbar of 1911 declared the annulment of

the partition of Bengal. It was a great shock to the Muslims of the whole Sub-Continent.

The Muslims suffered this loss due to the communalism and anti-Muslim feelings of Hindus on the one hand, and the treachery of the British, on the other.

The annulment of the partition of Bengal was noted by Nawab Mushtaq Hussain Viquarul-Mulk in these words :—

"So far as the Mussulmans are concerned it may be understood to be concensus of opinion that this reunion is generally disliked. In face of the assurances repeatedly given by successive Masters of the Crown as to the *partition being a settled fact*, the amalgamation betrays the weakness of the Government and will, in future, be regarded as one of the reasons for placing no trust in its utterances and actions."

CHAPTER XXVI

THE ALL-INDIA MUSLIM LEAGUE

Muslim Struggle after Sir Syed Ahmad Khan :—After Sir Syed Ahmad Khan, the luminaries of Indian Muslim politics became Nawab Mohsinul-Mulk (Syed Mehdi Ali) and Nawab Viquarul-Mulk (Mushtaq Hussain). "So far three factors had kept the Muslims away from the Congress : *Syed Ahmad Khan's advice to the Muslims to give it a wide berth, the Hindu agitation against the partition of Bengal, and Hindu religious revivalism and hostility to the Muslims injected into the Congress by Bal Gangadhar Tilak.*"

The Indian Councils' Act of 1892 brought no practical gains to the Muslims between 1892 and 1906, therefore they realised the need of separate electorates When the Government of India made up their mind to give more concessions to India in the constitutional field about the year 1906, a deputation of about 70 select Muslim leaders of the Sub-Continent called upon the Viceroy Lord Minto in Simla, under the leadership of H. H. Aga Khan on

1st October, 1906. The most prominent among the deputationists were : H. H. Agha Khan, Nawab Mohsinulmulk, Nawab Salimullah, Abdur Rahim, Hakim Ajmal Khan. The leader of the deputation presented a memorandum to the Viceroy demanding (i) Separate electorates for Muslims, (ii) 'Muslims must be given weightage in all elected bodies, i.e., they should have more seats than their ratio of population warranted.' The Viceroy accepted both the demands contained in the memorandum. He sent these demands to the then Secretary of State for India, Lord Morley, who did not agree with it primarily but gave assent and separate electorates were given to the Muslims according to the Indian Councils Act of 1909.

Formation of Muslim League :—By 1906 Muslim leaders had been convinced that they must have their own party to protect Muslim interests and to speak for the community on all important occasions. All attempts had failed to persuade the Congress to make itself more attractive to the Muslims. It was therefore that the Muslim leaders met in December 1906 at Dacca. The Nawab of Dacca moved a resolution for the establishment of a Muslim organisation to be called the *All-India Muslim League* which was unanimously passed. Nawab Viqarul-mulk delivered the presidential address. The League came into being on December 30, 1906.

Objects of the League :—The League adopted as its objects : "(a) To promote among the Musalmans of India feelings of loyalty to the British Government and to remove any misconceptions that may arise as to the intentions of Government with regard to any of its measures ; (b) To protect and to advance the political rights and interests of Musulmans of India and respectfully to represent their needs and aspirations to Government ; (c) To prevent the rise among Musulmans of India of any feelings of hostility towards other communities without prejudice to other objects of the League." The first formal session of the Muslim League was held at Karachi in December 1907.

Morley-Minto Reforms :—Morley-Minto Reforms promulgated through the Indian Councils' Act of 1909 secured these rights for the Muslims : (a right to elect their own representatives : (b) right to elect representatives by separate electorates ; and (c) right to representation with more seats than their ratio of population warranted, so that they should never remain an in-effective minority. The Congress made it a point to add to all its resolutions hence forward, its condemnation for separate electorates (except Lucknow Pact of 1916).

Annulment of Partition of Bengal :—On the occasion of Delhi Durbar of 1911 (12th December), the partition of Bengal, which the Govt. of India

designated as a "settled fact" was cancelled to the utter astonishment and disappointment of the Muslims. The declaration was made by King George V. Muslim reaction to these decisions was naturally bitter. The British Government had promised the Muslims time and again that partition would in no case be reversed but the 'flagrant disregard for solemn promises. created a feeling of distrust amongst Muslims They lost all faith in British pledges ; *they felt that they had been sacrificed to appease the Hindus*'. The Delhi Durbar thus, heralded a significant shift in Muslim politics. The Muslim League in its December. 1912 Jan. 1913 session changed its aim from loyalty to "a form of self-government suitable to India". Thus it came closer to Congress.

Lucknow Pact, 1916 :—Mohammad Ali Jinnah, who was an active member of the Congress tried his best to bring Congress-League unity and then work in co-operation for the advancement of the common goal i.e. independence of the Sub-Continent. Due to the untiring efforts of Mohammad Ali Jinnah, the annual sessions of 1916 of both Indian National Congress and All-India Muslim League were held at Lucknow. The leaders of both the parties, after deliberations, prepared a programme of action so as to eliminate Hindu-Muslim differences. This scheme is known in history as the *Lucknow Pact*. The main provisions of this Pact were : (1) system of separate electorates for Muslims would continue. (2) In Punjab

the Muslims would get half and in Bengal 40 percent seats (3) In Muslims' minority provinces their representation would be doubled to their population ratio. (4) In the Central Legislative Assembly one-third seats would be reserved for the Muslims (5) If three-fourth members of any one community oppose a particular Bill in the Legislative Assembly, it would not be considered.

Though the Pact brought an agreement between two major communities—the Hindus and the Muslims—and their organisations—the Congress and the Muslim League, though it recognised separate electorates for Muslims, though the Muslims got certain advantages at the cost of their majorities in Punjab and Bengal yet "the weightage in the minority provinces was not of much use to them, whereas the loss of minorities in two major provinces resulted in serious handicaps." "It's full effect was realised after the elections of 1937 and 1945, when the Muslim League encountered grave difficulties in forming ministries in the Punjab and Bengal. But these implications were forgotten in the new zeal of forming a united front against the British Government and of presenting a joint statement of demands."

Montague-Chelmsford Reforms :—At the suggestion of Mr. Chelmsford the Viceroy, Mr. Montague the Secretary of State for India, thought of giving certain more concessions to the natives. Mr. Mon-

tague toured Indo-Pakistan and alongwith Mr. Chelmsford prepared a report suggesting concessions to be given to the natives. This report was known as *Montague-Chelmsford Report*. These recommendations were incorporated in a Bill which was presented before the British Parliament and was passed to be the Government of India Act 1919. According to this Act provincial legislatures were enlarged and they had to be so constituted that in no case the elected element would fall short of 70 per cent. Franchise restrictions were made more lenient. Communal representation was extended to all minorities A system of dyarchy was introduced in the provinces wherein law and order, revenue and irrigation were treated as "Reserved subjects" and education, health, local government, agriculture, industries, commerce, public works, etc., were kept under "Transferred subjects". The Reserve subjects were under the control of the Governor's Executive Council whereas Transferred subjects were put under the control of ministers. In the elections held in 1920, under the new Act, Congress took no part. It had attacked the Montague-Chelmsford Report in 1918 and the Act in 1919. The Muslims had reacted favourably to the Report and the Act, but were not completely satisfied. But in 1919 the Muslim League became radical and it identified itself with the Congress and did not meet as a separate body between 1910 and 1924. The Congress boycotted the provincial iegislature and

decided to launch the Non-Co-operation Movement, under the leadership of Mahatma Gandhi.

The Khilafat Movement :—"It was towards the close of the nineteenth century that Turkey began to attract the attention of Muslim India and to play a part in her politics. This was due to two factors. The Muslims of India, for many reasons, had a strong feeling of identity with the world community of Islam. They had watched with deep anguish the decline in the political fortunes of Islam during the period when they themselves had been losing political power. Therefore they listened eagerly to Jamaluddin Afghani's timely reminder that the Muslims of the world were brothers who should come together and defend Islam against all those who sought to destroy it. They had helplessly seen the conquest of one Muslim land after another by European powers." Iran had been reduced to a mere dependency and Afghanistan had been humiliated on many occasions. "The Ottoman Empire (of Turkey) was the only Muslim power which had maintained a semblance of authority. *The Indian Muslims looked upon it as the bastion of Islam.* They felt that any diminution in its sovereignty or territory would mean a blow to the independent existence of Islam as a world community."

When Turkey chose to fight on the side of Germany and Austria against the Allied Powers, in

World War I, the sympathies of Indian Muslims were with the Turks, though they could not express the same openly. The British promised the Muslims that no harm would come to Turkey after the close of the War and the status of the Caliph, which the Muslims recognised with honour, would be retained and Turks would be given their homeland. At the close of the War, the Peace Conference did totally against the British promises; Turkey was dismembered and Khilafat was weakened. It caused deep resentment amongst the Muslims. A Khilafat Committee was established in India in July 1919. Under the Khilafat Conference processions were taken out, demonstrations staged and resolutions passed at many meetings, to protest against, the British measure and demanding reversal of its decisions. But the British government did not hear it. The Khilafat Conference in Nov. 1919 passed a resolution asking the Muslims, as a religious body to boycott British goods, not to co-operate with the Government and to send a delegation to Britain to acquaint the British Government with Muslim feelings; the greatest leader and preacher of the Khilafat movement was *Maulana Muhammad Ali Jauhar*. He roused the feelings of Muslim world. His brother *Shaukat Ali*, also rendered valuable services to the cause of this movement and has been known as the "Father of the Khilafat Movement." In 1919 a joint session of the Khilafat Committee, Muslim League and the Congress was held at Amritsar and

it was decided that the Non-Co-operation Movement of Gandhi Ji and Khilafat Movement be merged in one, so as to make the claims more forceful. The leadership was given to Mahatma Gandhi.

During the period, the Khilafat Movement was launched, the Muslims in exuberant enthusiasm, decided to sacrifice their everything for defending Islam and the seat of the Caliph. In thousands they left their government jobs, the students and teachers left the government institutions, and about eighteen thousand Muslims migrated to Afghanistan. The movement was on its way to success that Gandhi Ji taking a very minor incident at Chauri Chaura where an angry mob put a police station to fire, declared the can ellation of the Non-co-operation Movement, and since the Khilafat Movement had been colluded with the former, it became automatically cancelled. This brought a great shock to Muslims who had sacrificed their everything for the promotion and success of this movement. They were greatly shocked but got a lesson : never to rely upon others for the achievement of their ends.

Indian Khilafat deputation visited England in 1920. It consisted of Muha mmad Ali, Sayyid Mahmud, Sulaiman Nadvi and H. M. Hayat. The British Prime Minister told the deputation to give full justice to Turkey but it was all a vain hope.

In 1924, Mustafa Kemal Pasha declared the abo-

lition of Kailafat as an institution from Turkey and founded a Republic and the question to fight for Khilafat did not arise.

"Though the Khilafat Movement achieved no ostensible success yet it was of considerable value as an instrument of creating political consciousness in the Muslim masses. It produced a broad based leadership and taught the technique of organising a mass movement to the Muslims. These proved great assets in the struggle for Pakistan."

Maulana Muhammad Ali Jauhar :— Maulana Muhammad Ali Jauhar was born in 1878, in a well-to-do family of the Rampur State. He received his early education at Aligarh. For higher education he went to Oxford. After his return from England, he took up an appointment with the Rampur state. But his desire to serve the Muslim nation made him restless so much so that he resigned from his service. (1910) He started the publication of two papers "Comrade" (in English) and "Hamdard" (in Urdu) in 1911 and 1913 respectively. These papers reflected the views of the Muslims as regards the annulment of the partition of Bengal. During World War I, he was imprisoned on account of his expressing himself very clearly. When he came out of the prison in 19.9 he paid attention towards the organisation of the *Khilafat Movement* in Indo-Pakistan.

He led the Indian Khilafat deputation to Eng-

land in 1920, in order to have a discussion with the British Government about the Caliphate of Turkey, but met with no success.

In the beginning he was a great champion of Congress, and was elected the President of the 1913 session of Indian National Congress but the anti-Muslim attitude of the Congress forced him to separate himself from it (1926). He died in 1931. He was a great orator and a good essayist. He made it a point of his life to serve the cause of Muslims through both these mediums.

The Simon Commission :—According to a clause of the Act of 1919, the British Government had to appoint a commission at the expiry of every ten years, in order to review the conditions of the Sub-Continent. It was therefore that a commission consisting of 6 members presided by *Sir John Simon* was sent to the Sub-Continent. Since the Commission was not represented by any Indian, both the Muslims and Hindus boycotted the commission. The slogans of "*Simon Go Back*' were raised in numerous meetings and processions. But the Commission submitted its report in 1930. The report rejected the unitary system for India and proposed that the future framework must be federal. It suggested that *dyarchy* as established according to the Act of 1919 should be substituted by a government in the hands of ministers responsible to popularly elected legislatures. The

report opined that since all the communities of India vary in opinion with regard to independence and demand in that connection, any decision in this respect should be held in abeyance.

Nehru Report : The Indian Congress held an all-parties Conference at Delhi in 1928. The main purpose of this Conference was to draft a constitution for India. A committee under the presidentship of Moti Lal Nehru was appointed to review Hindu-Muslim problem. The Report of this Committee is known as *Nehru Report.* It recommended : the abolition of separate electorates, no reservation of seats for Muslims except at the Centre and in the provinces where they were in a minority, no weightage to be allowed. It rejected federation as a possible sol tion of the communal problem. A Muslim member of the Nehru Committee, Shoaib Qureshi, disagreed with the proposals but his pleadings were summarily rejected. It resulted in great opposition from Muslim quarters. All the Muslims united against this high-handedness. The Congress had proved once more that it was a communal organisation It had gone back from its agreements in the Lucknow Pact. It had proved that it can never represent the interests of the Muslims. Mohammad Ali Jinnah rejected the Nehru Report in a meeting of All-India Muslim League held at Delhi in March 1929, and declared 14 points for any political agreement. These points were included in the resolution of the League and were unanimously passed.

Fourteen Points of Mohammad Ali Jinnah :—The resolution of the *League* including the 14 points read thus :—

"The League after anxious and careful consideration most earnestly and emphatically lays down that no scheme for the future constitution of the Government of India will be acceptable to Mussulmans of India until and unless the following basic principles are given effect to and provisions are embodied therein to safeguard their rights and interests : (1) The form of the future constitution should be federal with the residuary power vested in the provinces : (2) A uniform measure of autonomy shall be granted to all provinces : (3) All legislatures in the country and other elected bodies shall be constituted on the definite principle of adequate and effective representation of minorities in every province without reducing the majority in any province to a minority or even equality : (4) In the Central Legislature, Mussulman representation shall not be less than one-third : (5) Representation of communal groups shall continue to be by means of separate electorates as at present, provided it shall be open to any community, at any time, to abandon its separate electorate in favour of joint electorate : (6) Any territorial re-distribution that might at any time be necessary shall not in any way, affect the Muslim majority in the Punjab, Bengal and N.W.F.P. ; (7) Full religious liberty ... (8) No bill or resolution or any part thereof shall be passed

in any legislature or any other elected body if three-fourths of the members of any community in that particular body oppose such a bill, resolution or part thereof on the ground that it would be injurious to the interests of that community; (9) Sind should be separated from the Bombay Presidency; (10) Reforms should be introduced in the N.W.F.P. and Baluchistan on the same footing as in the other provinces; (11) Provision should be made in the constitution, giving Muslims an adequate share alongwith the other Indians, in all the services of the State and in local self-governing bodies having due regard to the requirements of efficiency; (12), The constitution should embody adequate safeguards for the protection of Muslim culture and for the protection and promotion of Muslim education, language, religion, personal laws and Muslim charitable institutions and for their due share in the grants-in-aid given by the State and by local self-governing bodies; (13) No cabinet, either central or provincial, should be formed without there being a proportion of at least one-third Muslim ministers; (14) No change shall be made in the constitution by the Central Legislature except with the concurrence of the State constituting the Indian Federation."

Dr. Mohammad Iqbal:—Dr. Iqbal was born in the Province of Punjab in Sialkot in 1876. He obtained early religious education and thereafter was admitted to the Mission School of Sialkot. After

qualifying at the Higher Secondary Examination, he took admission in Government College, Lahore, wherefrom he took his Masters Degree. He was appointed Assistant Professor at the same college. He also obtained the Degree of Bar-at-Law from the Oxford University. Taking his learning and wisdom into consideration, the Munich University of Germany gave him a doctorate.

Dr. Iqbal took keen interest in politics as well. He was elected a member of Muslim League Council in 1926. He presided over 1930 Session of All-India Muslim League held at Allahabad. The address which he gave on this occasion has got its historical importance, and at last became a cause of the creation of Pakistan.

He went to England in 1931 in order to participate in the deliberations of the Round Table Conference. He also toured many countries of Europe at this time. He went to Afghanistan in 1932, on an invitation from the Shah of Afghanistan.

He impressed upon the Quaid-i-Azam the need of re-organisation of Muslim League by taking the responsibilities upon himself. It was upon his request that Quaid-i-Azam took the leadership of Muslim League and from 1937 onwards devoted himself, head and heart, to make Muslim League a great organisation.

Dr. Iqbal was a great poet, as well. His works are a source of great inspiration to the Muslims. It was through them that Iqbal brought an awakening amongst the Muslims. He died in 1938.

Iqbal's Presidential Address (1930) :—Dr. Iqbal delivered a very influential and thoughtful presidential address on the occasion of 1930 Session of All-India Muslim League, held at Allahabad. The important extracts are reproduced below :—

"..........India is a continent of human groups belonging to different races, speaking different languages and professing different religions 'The principle of European democracy cannot be applied to India without recognising the fact of communal groups. The Muslim demand for the creation of a Muslim India within India, is therefore, perfectly justified ...... *I would like to see the Punjab, North Western Frontier Province, Sind and Baluchistan amalgamated into a single State. Self-Government within the British Empire or without the British Empire, the formation of a consolidated North West Indian Muslim State appears to me the final destiny of the Muslims, at least of North-West India.*"

The view point of Dr. Iqbal was right and earnest but the communal Hindus took an unrealistic stand and declared the views of Iqbal "*poet's mere dream*". The concept of Muslim Nation was emer-

ging out very forcefully and the future of India was being closely associated with it.

The Round Table Conferences :—Since there was an agreement between the Muslims and the Hindus on the point of future constitution of India, the British Government thought to hold a Round Table Conference, composing of leaders of various communities of India, so as to resolve the conflicting interests of these communities. Between 1930 and 1932, three such conferences were held but no solution came out. In the first Conference Congress declined to participate; in the second Gandhi Ji participated as the sole and only representative of the Congress wherein he refused to accept Muslim demands. The third Conference also failed to achieve its objects.

Communal Award :—As the Hindus were posing a hindrance in bringing any settlement of communal problem, Ramsay McDonald, the British Prime Minister announced his own scheme known as the *Communal Award* on 16th August 1932. The Minorities were given the right of separate electorates. Seats were reserved for all communities on the basis of Lucknow Pact of 1916, for the provincial legislature and the question of representation to the central legislature was held in abeyance on account of the decision to be taken in case of Indian states All qualified voters who were not voters in Muslim,

Sikh, Indian Christian, Anglo-Indian and European constituency, special seats were reserved for them and the voters of depressed classes, within the general constituency. Women were given special representation on the basis of separate electorates The electors of a particular community were to elect their own representatives.

Pakistan :—On the occasion of the Second Round Table Conference held in London, some Muslim students of Cambridge University published a pamphlet entitled '*Now or Never*'. The pamphlet was issued under the signature of *Chaudhri Rahmat Ali* on the top. It suggested the name PAKISTAN to the new independent Muslim State in the making as pointed by Dr. Iqbal in his presidential address to the 1930 Session of All India Muslim League held at Allahabad.

Government of India Act 1935 and Congress Ministries :—The Government of India Act, 1935 introduced *dyarchy* in the provinces and gave *provincial autonomy*. First elections were held in 1937. The Congress formed its ministries in eight provinces out of eleven. It declined to take the representatives of Muslim League in its ministries and argued that if Muslim League would merge itself with the Congress, only then there can be some hope of representation. The Congress, during its' short tenure of government, blind of prowess, adopted as many anti-Muslim measures as it could : *Bande Matram* was introduced as national song ; Urdu was

replaced by Hindi ; Vidya Mandir education scheme was formulated in Central Provinces : many Muslim government servants in united provinces were forced to relinquish their jobs and the vacant posts were filled up by the Hindus. It were these doubts which had come to Sir Syed's mind, and now they stood confirmed.

Deliverance Day :—The Congress ministries continued upto December 1939 when they resigned on account of certain differences with the British Government. The Muslims celebrated a *Deliverance Day*, on an appeal from the Quaid-i-Azam. The Congress, during its two and half years of power subjected Muslims to communal atrocities. The Muslim League set up an enquiry committee under the presidentship of Raja Syed Muhammad Mehdi of Pirpur to collect information about the high handedness of the Hindu Congressites. This communal attitude of the Congressites, made the gulf between Muslims and Hindus still wider, and any hope of Hindu-Muslim unity in future, became impossible.

Two-Nation Theory :— The Working Committee of the All-India Muslim League declared in 1939 for the first time that India is not a one-nation state, rather it is composed of many nationalities. The next year, Quaid-i-Azam declared that in future every political question should be decided on the basis of the fact that India is not inhabited by one nation but it is a country of *Two-Nations*—Muslim and Hindu.

CHAPTER XXVII

QUAID-I-AZAM MUHAMMAD ALI JINNAH AND ESTABLISHMENT OF PAKISTAN

The Quaid — His Early Life :— Quaid-i-Azam, Muhammad Ali Jinnah was born on 25th December 1876 at Karachi. He received his early education at Karachi and Bombay. His father wished him to become a big business magnate, since his family was one of businessmen, but an English friend of his father advised to send Muhammad Ali to England to receive higher education. Muhammad Ali Jinnah went to England, at the age of sixteen, in 1892 and returned back after four years, after taking his Bar-at-law degree. He began his practice in Bombay. During his stay in England, he studied the working of the British Parliament. He worked for Dada Bhai Naoroji, a seasoned politician, who was contesting a seat for the British Parliament. When Dadabhai succeeded, he worked for sometime as his secretary and it was perhaps there that he learnt the first lessons of politics. He got great fame within a few years after he started his practice in Bombay. He had also become a member of Indian National Congress, in the meanwhile.

Muhammad Ali Jinnah in the field of politics :— It was during early twentieth century that he entered the field of Indo-Pakistan politics. In 1905, he was introduced for the first time as a Muslim Congressite in "*Indian Review*" of Madras in 1910. He was elected to the Legislative Council from the Muslim electorate constituency of Bombay. He became very famous as a Parliamentary orator. In 1914, he represented a Congress delegation visiting England. This delegation presented the viewpoints of Congress with regards to reforms in the Sub-Continent.

On an invitation from Maulana Mohammad Ali, Mohammad Ali Jinnah joined the Muslim League in 1913. But he did not resign from the membership of the Congress. As a member of both the organisations—Muslim League and Congress—he worked a great deal for Hindu-Muslim unity. As a result of his untiring efforts, it was agreed upon to hold the annual session of 1916 of both Muslim League and Congress at Lucknow simultaneously. It was the first moment in the history of the Indo-Pakistan Sub-Continent that both the nations sat together for deliberations. It was on this account that Mohammad Ali Jinnah came to be known as the "*ambassador of peace and unity*". It was through his efforts that the famous *Lucknow Pact* was signed. This document will ever be remembered in the political history of the Sub-Continent. Mohammad Ali Jinnah continued to be a member of the Congress,

alongwith his association with the Muslim League. He resigned from the membership of the Legislative Council as a protest against the Rowlatt Act, as all the Congressites did. *But he could not tolerate the extremism which entered the folds of the Congress round 1921*, and resigned from its membership. He opposed the communal movements of *Shudhi* and *Sangthan* which aimed at hurting the feelings and interests of Muslims. He also did not appreciate the abrupt cancellation of non-Co-operation Movement by Gandhi Ji, which hit the sentiments and interests of the Muslims most. He pacified the Muslims and determined to re-organise the Muslim League.

When the Nehru Report was brought for discussion at the all-Parties Conference held at Calcutta on 22nd December, 1928, Mohammad Ali Jinnah proposed several amendments but except one, all such proposed amendments were rejected outright. Therefore, in order to protect the interests of the Muslims, a meeting of the Muslim League was held at Delhi in March 1929, wherein the Nehru Report was rejected, and 14-points of Mohammad Ali Jinnah were declared as the guarantor of the Muslims' interests.

When the first elections were held according to the Government of India Act 1935 and Congress captured the majority of seats, it considered itself as the only representative body of the Sub-Continent worthy of representing the interests of the people

of the Sub-Continent and taking over the government after the independence of the Sub-Continent. It was under the impression that a Congress leader Pandit Jawahar Lal Nehru declared thus : "There are only two parties in India – the British Government and the Congress". Mr Jinnah challenged instantly and said, "There is a third party as well, in addition to these two, which represents ten crore Muslims and that is Muslim League ; Congress is not representative of Muslims."

Between 1924 and 1936, Mohammad Ali Jinnah tried to bring re-conciliation amongst the two organisations but the Hindu leaders did not co-operate. He participated in the elections of 1937 alongwith the Congress but the refusal of Congress to take the members of Muslim League in its ministries, made Mohammad Ali Jinnah certain that Muslims can never expect justice and fairplay under the Congress government. He strongly criticised the policy of the Congress. He also deeply felt the actrocities of the Congressites upon the Muslims, during the Congress ministries. At the resignation of these ministries he appealed to the Muslims to celebrate a *Deliverance Day.* In the meantime, he thought of re-organisation of the Muslim League and through his self-confidence, oratory, and unshaking faith assembled the heterogenous elements of of the Muslims nation, and made them a great power.

Re-Organisation of Muslim League : – In the

beginning of 1937, the Muslim League was not a well-organised party. Its' annual sessions were also not held regularly. Its leaders represented the richer folk only and the Muslim masses were ignorant of its existence. After the Khilafat Movement it had lost its importance furthermore and a factious spirit had entered its folds When the annual session of the Muslim League was held at Lucknow in 1937 it was clearly noticeable that the Muslim League was emerging as a potent force in politics On this occasion the Prime Minister of Panjab Sir Sikandar Hayat Khan, Prime Minister of Bengal Fazlul Haq and Prime Minister of Assam Sir Mohammad Saadullah declared their affiliation to the Muslim League. This party won three bye-elections in quick succession. It was reorganised on an all-country basis. After the Lucknow session of 1937, 90 branches of Muslim League were opened in U.P. and 40 in the Panjab. In U.P. only its membership rose to more than one lac.

Lahore Resolution, 1940 :—The Executive Committee of the Muslim League during its Meerut Session (1939) appointed a Committee to consider various proposals for the future constitution, under the presidentship of Quaid-i-Azam. Till at last the famous Resolution was passed on March 23, 1940 at Lahore session of the Muslim League which became the basis of the establishment of Pakistan.

The Resolution was so worded :-

"*Resolved that it is the considered view of this*

session of the All-India Muslim League that no constitional plan would be workable in this country or acceptable to the Muslims unless it is designed on the following basic principles viz., that geographically contiguous units are demarcated into regions which should be so constituted, with such territorial readjustments as may be necessary that the areas in which the Muslims are numerically in a majority as in the North Western and Eastern zones of India should be grouped to constitute 'Independent States' in which the constituent units shall be autonomous and sovereign ....."

The adoption of this Resolution was a great success for Quaid-i-Azam Muhammad Ali Jinnah. In the 1941 Session of All-India Muslim League held at Madras, the Resolution was included in the constitution of the Muslim League and now onwards became its goal. The Congress did not think upon it seriously ; the Hindu newspapers made fun on it. But the events which followed, clearly showed that these were the demands of such a people who were not to surrender their due rights and due place. Very soon this dream, became a reality.

Cripps' Proposal, 1942 :—In the beginning of the World War II, the condition of Britain was very precarious. The Japanese forces had captured Rangoon and were knocking at the doors of the Indo-Pakistan Sub-Continent in order to win the favour of the natives, the leader of the British House of Commons,

Sir Stafford Cripps, was sent to Delhi with proposals on behalf of the British Government. The British Government promised to give independence to the Sub-Continent, at the close of the war. It was also told that the future constitution of the country would be federal, to be framed by the elected representatives of the Constituent Assembly and the provinces would be at liberty to join or not to join this federation and also to make their separate union ; the interest of the minorities would be amply safeguarded. The second portion of Cripps' Proposals related to immediate steps. According to it the British Government expressed its agreement upon constituting the Viceroy's Council of Indians alone, representing various political parties. The portfolio of defence was to be controlled by the British Government. The Congress rejected the proposals because of (i) provinces given right to join or not to join the Union (ii) political parties other than Congress would be represented in the Viceroy's Council (iii) non-reliance of future promise of independence : no post-dated cheque on a bankrupt bank required. Gandhi Ji was sure of British defeat in World War II.

The Muslim League rejected the proposals on account of the fact that (i) the Muslims were not prepared ~~to live in one Indian~~ Union as minority. (ii) the proposals improvised for one Constitution-making body whereas the League believed in Pakistan as its goal therefore two constitution-making bodies were

required to be set up and not one. (iii) the proposals did not indicate as to what would happen in case of disagreement on the terms between the crown and the Indian Union or Unions. (iv) The League could not speak anything since the complete picture was not available and only interim arrangements were explained and put forward. The Muslim League resolved that unless the principle of the Pakistan Scheme enunciated in the Lahore Resolution of 1940 was unequivocally accepted and the right of the Muslims to self-determination conceded, it would not be possible for the Muslim League to accept any proposal or scheme regarding the future. The Cripps' Mission was a failure.

In March 1944, Rajgopalachari put forward his formula to resolve the political deadlock in India. His proposals were not accepted by Quaid-i-Azam Muhammad Ali Jinnah. The Desai-Liaquat formula of January 1945 also did not bring any substantial gains.

Simla Conference :—On June 14, 1945 Lord Wavell, Governor General of India, gave a broadcast to the people of India. After that he called a conference of the Indian leaders to end the deadlock and proposed to form a coalition government and asked both the League and the Congress to nominate their representatives. The Muslim League claimed all the five Muslim seats in the Viceroy's Council whereas Congress also wanted one Muslim seat. Quaid-i-Azam declared it emphatically that except the Muslim

League, there was no other organisation which had the right to claim representation of Muslims. The Conference failed but it became clear upon the Congress that the Muslim League could not be ignored while deciding the future of the Sub-Continent.

Elections of 1946 :— The election to the legislative bodies of the country held in 1946 confirmed the claim of the Muslim League that it was the sole representative body of the Muslims. The Muslim League secured all the Muslim seats in Central Legislature (according to another version 427 out of 507). After the elections Quaid-i-Azam declared that he was not the least doubtful of getting Pakistan since the people have by themselves told what they want and no power of the world can undermine the will of ten crores of Muslims. Quaid-i-Azam called a meeting of all the Muslim League members of the Legislatures in February 1946 and all of them unanimously reiterated their demand for Pakistan.

Cabinet Mission 1946 :—The failure of the Simla Conference had created a dangerous stalemate in Indian politics. The result of the general elections, which presented the Hindu-Muslim problem in its stark reality, gave urgency to the need of a solution. The Viceroy had tried hard and failed. It was now the turn of the British Government to take the initiative. On 19th February, 1946, Lord Pathick Lawrence, the Secretary of State for India, in the House of Lords

and C. R. Atlee, the Prime Minister, in the House of Commons, made an important announcement—"to send out to India" special mission of Cabinet Ministers" consisting of Lord Pathick Lawrence, Sir Stafford Cripps and A. V. Alexander. The Viceroy was to be fully associated with the acts and deliberations of the Mission.' The Mission had to consider the most suitable method to effect the following programme, "*First*, preparatory discussions with elected representatives of British Indians and with Indian States in order to secure the widest measure of agreement as to the method of framing a Constitution ; *Second*, the setting up of a Constitution making body ; and *Third*, the bringing into being of an Executive Council having the support of the main Indian parties."

Prolonged discussions took place between the members of the Mission and the leaders of the Congress and the Muslim League. However, the two main parties could not come to any mutual understanding. The result was that the members of the Mission put forward their own formula for solving the constitutional deadlock. This formula was embodied in a joint statement issued by the Cabinet Mission and Lord Wavell on May 16, 1946. The Mission pointed out the impractibility of the Pakistan scheme and recommended the following basic points for framing the Constitution :— (1) There should be a Union of India, embracing both British India and the States which should deal the following subjects :— Foreign

Affairs, Defence, and Communications, and should have the power necessary to raise the finance required for the above subjects. (2) All subjects other than the Union subjects and all residuary powers should vest in an Executive and a Legislature. Any question raising a major communal issue in the Legislature should require for its decision a majority of the representatives present and voting of each of the two major communities as well as a majority of all members present and voting (4) The tates will retain all subjects and powers other than those ceded to the Union. (5) Provinces should be free to form group with Executives and Legislatures and each group could determine the Provincial subject to be taken in Common. (6) The provinces were given the right to demand an amendment in the constitution, with a majority vote and at the expiry of ten years.

The Sub-Continent was divided into three groups, Group A consisted of U.P., Bihar, Orissa, C.P., Bombay and Madras, Group B comprised of Punjab, Sind, N.W.F.P. and Group C consisted of Bengal and Assam. Thus it was a unique plan of *trilateral federation.*

The plan also suggested the formation of an *Interim Government* before the promulgation of the constitution.

The Interim Government :—The Mission had declared that the proposals were to be accepted or rejected in their entirety and the party which accepted the recommendations in full would be given the right

to form the Interim Government. Perhaps the Mission had in its mind the fact that the Congress would accept its proposals in entirety and Muslim League would not. But what happened was its reverse. The Congress accepted the proposals partially and the League accepted the proposals in entirety. But the League was not allowed to form the government so the League took back its acceptance of the proposals of the Mission (July 29, 1946) and declared its intention to take Direct Action ; 16th August was the date fixed for the purpose. The Viceroy started the negotiations with the Congress afresh after the return of the Mission. The Congress when it saw that the Muslim League had taken back its acceptance to the proposals of the Mission, immediately agreed upon its acceptance and formed the Interim government under Pandit Nehru (September 2, 1946). The British had not allowed the League to form the government under similar conditions, earlier. This shows how anti-Muslim they were. The Labour Government wanted to please the Congress at all costs. The policy of the British Government displeased the natives and communal riots broke out in the country. The Viceroy realised his mistake and started his attempts to co-opt the Muslim Leaguers in the government. On October 15, five ministers were taken from the Muslim League, out of 14 ministers in all—six Congressites (including one schedule caste member), five Leaguers and three from the minorities. There were so many differences

inside the Cabinet that nothing concrete could be expected of it.

Mountbatten as Viceroy :—In February 1947, Lord Atlee, the British Prime Minister declared that the British Government would leave India before June 1948 even if no agreement was made between the Muslim League and the Congress. In March 1947, Lord Mountbatten was appointed as Governor-General of India, and after prolonged discussions with the leaders of both the parties, he put forward his June 3 Plan, in which he suggested the partition of the country into India and Pakistan.

June 3, Plan 1947 :— The main features of the June 3 Plan, were as follows : – (1) The principle of partition was accepted. (2) The provincial legislative assemblies of Bengal and the Punjab were to be empowered to vote whether or not the province should be partitioned. If partition was decided upon, the Governor General was to appoint a Boundary Commission to demarcate the boundary of the two parts of Punjab, and another to do similar work in Bengal. (3) Sindh had to decide to join India or Pakistan (4) The provinces of N.W.F.P., Baluchistan and District Sylhet of Assam had also to decide to join India or Pakistan. Both the parties—Congress and Muslim League agreed with the Plan.

When referendum voting was held, N.W.F.P., Sindh, Baluchistan and Sylhet—all decided to join

Pakistan. Punjab and Bengal were partitioned. Sir Radcliffe was appointed the Chairman of the Boundary Commission. He showed gross partialities to the Congress, the Hindus and their India and gave a great loss to the Muslim League, the Muslims and Pakistan. The boundaries were so fixed as to give major benefit to India and the Boundary Dispute would become permanent. Lord Mountbatten was at the back of the demarcation conducted by the Radcliffe Commission. The history of Pakistan records this fact with great contempt.

August 14, 1947 :—In the meantime the Indian Independence Bill was drafted, shown to Indian part leaders and was passed on 15th July, 1947 by th House of Commons and on 16th July by the House of Lords. The Bill received the royal assent on 18th July. Separate provisional governments were set up for India and Pakistan on 20th July. The Constituent Assembly of Pakistan met on 11th August, in Karachi. Pakistan came into being on 14th August 1947, and Muhammad Ali Jinnah was sworn in as first Governor-General of Pakistan.